

AN
ESSAY
UPON
STUDY.

Wherein Directions are given for
the Due *Conduct* thereof, and the
Collection of a *Library*, proper
for the Purpose, consisting of the
Choiceſt Books in all the ſeveral
Parts of LEARNING.

By JOHN CLARKE,
*Maſter of the Publick GRAMMAR-
SCHOOL in HULL.*

L O N D O N :

Printed for ARTHUR BETTESWORTH
at the *Red Lion* in *Pater-Noſter-
Row.* 1731.





The P R E F A C E.



WHEN I first set Pen to Paper upon the following Essay, I thought to have dispatched it in a very few Sheets, as little imagining the Prosecution of my Design could lead me to such a length as it has done, but quickly perceived my self mistaken, and obliged to alter my Plan. I had indeed employed my Mind by Fits and Starts long before upon the Subject; but when I came to buckle to it in good earnest, with a View to publish my Thoughts, I found it grow upon my Hands, much beyond my Expectations. If it has not grown to a Length, that will prove tedious to my Readers, I shall rejoyce in the Hopes of having not misimployed my Pains; which I am sure have been sincerely designed for the Service of the Publick, in endeavouring to point out to

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Students, a rational Method of Proceeding, in order to the Attainment of useful Knowledge ; a thing I had sought for in vain amongst the Works of the Learned, so much in vain, that, if my Sentiments upon the Subject are just and right, I am very little, if at all, obliged for them, to any of the Authors I consulted upon it, but Mr. LOCKE : From him I have had some useful Thoughts, the Debt of which is acknowledged in the Book, by two or three Quotations out of his Conduct of the Understanding.

This Essay is a Sequel of my former upon Education, and so near akin to it, that they might both be well enough brought under one common Title, and look'd upon as Parts of the same Work : They are indeed as nearly united as the Foundation and Superstructure of a Building : The first Essay answers to the former, and this to the latter : In that the Foundation of Study is laid, and in this it rises to a due and proper Height. Whether others may receive from it all the Benefit design'd them,

The P R E F A C E. v

them, I know not ; but for my own sake, I wish, I had applied my self closely to the Subject much sooner.

*The following Books all by Mr. CLARKE,
Author of this Essay upon Study, are
sold by Arthur Bettelworth, at the Red
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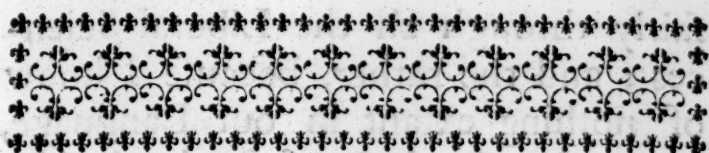
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A N
E S S A Y
U P O N
S T U D Y.



The INTRODUCTION.


 N my E S S A Y *upon*
 E D U C A T I O N, I laid
 down such a Method, as
 I judged most proper for
 the easy and speedy training up of
 a young Scholar, to a competent
 Knowledge of the Learn'd Languages
 of Latin and Greek, to qualify him
 for an University. I have since that,
 upon long Deliberation, thought it
 might be well worth while to at-
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tend him still further, and see him fairly through all the Liberal Sciences ; and the rather, because I know of nothing extant in our Language, upon the Conduct of Study, besides a small Essay to that purpose of Mr. LOCKE, and another little Piece, entitled, *Advice to a young Student* : tho' the Subject be certainly of the utmost Importance. Several Foreigners have indeed turned their Thoughts upon it. But such of them as I have seen, which are, I believe, the most considerable, not giving me the Satisfaction I wanted or expected, I resolved to let loose my own Thoughts upon the Subject, in the most severe Scrutiny I was capable of, in order to see if I could not come at more Light than had yet appeared, for the Direction of my self and others in a Matter of so much Consequence. The Result of my Enquiries the Reader has now before him ; and if it gives him but the Pleasure in the Perusal, that it gave me in the Compiling, he will have no Reason to repent his Pains.

For

upon S T U D Y. 3

For I confess, it has afforded me more Satisfaction, than any Work I was ever yet engaged in.

S T U D Y, so far as it signifies any thing valuable or commendable, is the Pursuit of useful Knowledge, in a close Application of the Mind to Reading or Thinking, in order to the due Conduct or Entertainment of Life. And this Pursuit, so far as it regards the Conduct of Life, is certainly one of the greatest and noblest the Mind of Man can possibly engage in, infinitely beyond, I will not say, that of Hares and Foxes, or the finest Game whatever of that kind, but of Riches and Honours, and every thing else that Mankind are apt to set the greatest Value on. As it tends to the promoting of Virtue and Prudence, in the Management of Affairs both publick and private, it is the strongest Security against the common Miseries and Calamities of Life, and is besides attended with a serene and constant Pleasure, that does not, like those of the Senses, when indulged, cloy
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and enervate, but strengthen and invigorate the Mind, and render it still more capable of Enjoyment. At least the virtuous Soul, inspired with a Passion for Knowledge, feels in the Pursuit of its beloved Object, a sweet Composure, a charming Tranquillity, which the rest of the World are Strangers to. It's Midnight Soliloquies, in the Midst of Darkness and Solitude, wherein the Sensualist can find no Security against the Disturbance of his Passions, but in Sleep, yield a Satisfaction, which the Gay and the Great in vain seek for, in the Midst of Balls, Assemblies, and Palaces. It is perhaps a Happiness for Mankind, that far the greatest Part of them, are, and by the Circumstances they are engaged in, must be Strangers to the sublime Pleasures of Knowledge. If the Case was otherwise, the Drudgery of Life, so necessary to the comfortable Subsistence of the whole Race, would be vastly more so than it is, and consequently liable to be too much neglected, from the great Temptation Men would be under

der to quit the Labours of the Body for those of the Brain.

S T U D Y serves, as I have above said, a double Purpose of Life, for the Support and Direction of Virtue, as also for Diversion and Amusement. The former is much the more important of the two ; but the latter is not only innocent, but commendable likewise, if it be not carried to an Excess, that is, to the justling out of the former, or to the Neglect of any of the necessary Duties of Life. Men are unavoidably exposed to various Troubles and Distresses, under which they stand in Need of Relief and Support : And for such as have had any thing of a liberal Education, none more solid and effectual, than what the Liberal Sciences will afford. The noble Entertainment to be there had, naturally sooths, and lulls the Mind, into a Forgetfulness of its Cares, and serves as an Opiate against Trouble. The Value therefore of the several Parts of Literature is to be measured by their Tendency ; such as tend directly

rectly and immediately to the promoting of Virtue, and the Guidance of Mankind in the Paths of Peace and Honour, claim the Precedency of all the rest, as *Divinity* and *Morality*. Other Parts of Learning that contribute in the like direct Manner to the Invention or Improvement, of the Mechanick Arts, upon which the Necessities and Conveniencies of Life depend, claim the second Place ; as *Mathematicks* and *Natural Philosophy*. Others again that indirectly serve either of the two fore-mentioned Purposes, as *Languages*, take the third. And in the last and lowest Rank come those, that scarce, I think, serve any other Purpose in Life, than that of immediate Pleasure, or Amusement : Such are *Poetry*, *Plays* and *Novels* ; which are not indeed so properly Parts of Learning, as Ways of exercising the Invention, that require some Knowledge of Letters, in order to a Man's acquitting himself handsomely therein.

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The vast Importance of Study, and a right Conduct therein, is a thing so very manifest, that none but an errant Barbarian can pretend to dispute it. It was to the Want of thus exercising the Reason G O D had given them, that Mankind, in the early Ages of the World, run into the monstrous Impieties, and Follies, of Idolatry ; and continued in the Worship of a numerous Tribe of sorry Wretches, under the Name of Gods, that had most of them no Being, but in the Imagination of their Adorers, 'till the planting of Christianity in the World happily brought about a Reformation. The Jews indeed are an Exception to this, whose Theology was clear of that Absurdity and Nonsense, the Pagan Religion was every where full of ; and perfectly conformable to the purest Light of Nature. Nor was this, I grant, owing to any thing of Learning amongst them. For setting aside the Knowledge of the true God, they were in other respects a barbarous

rous rude People, wholly unacquainted with the Liberal Sciences. But then this remarkable Difference betwixt them and other Nations, even the most learned and polite, as the Greeks and Romans, is no other ways to be accounted for, than by the Supposal of a divine Interposition, to prevent their being involved in the common Corruption, that universally overspread the rest of Mankind. Without this, let the most quick-sighted Deist tell me, if he can, how such an ignorant illiterate People, as it's plain the Posterity of Abraham was, should have and keep amongst them, for so long a Succession of Ages, just and proper Notions of the only true G o d, without the least Appearance, in the Books of the Old Testament, of that senseless ridiculous Stuff, which the Theology of all other Nations, even the wisest and best of them, was entirely made up of. This with me amounts well nigh to a Demonstration, that God did reveal himself to
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that People; and did likewise interpose for the Support of that Knowledge and Worship of himself, he had by Revelation planted amongst them; which it's plain from the whole Series of their History before the Babylonish Captivity, they were of themselves very inclinable to drop, in Compliance with the more fashionable Religion of their idolatrous Neighbours. But this by the bye.

Another flagrant Instance of the great Importance of Learning, or the pernicious Effects of a Neglect of it, is the Rise of Popery in the World. The Downfall of Liberty in Rome was soon followed by a visible Decay of Arts and Sciences amongst that polite People. These having now lost their only durable Support, continued dwindling and declining, 'till they were at last quite buried in the Ruins of the Empire, upon its Destruction by the barbarous Nations of the North. Ignorance now prevailed most mightily every where, and Priests

illiterate indeed to the last degree, but sly enough to take Advantage from the stupid Ignorance of the Laity, for the carrying on of their own selfish Designs, went to work with the best Religion that ever was, and by one monstrous Corruption after another, so garbled and transform'd it, that it was at last nothing like that delivered to the World by Christ and his Apostles, but in some respects even worse than Pagan Idolatry it self. For to say nothing of the barbarous Cruelty of it, such as Eye had not seen before, nor Ear heard, nor had ever entered into the Heart of Man to conceive, the Doctrine of Transubstantiation is so prodigiously absurd, and impious, as nothing among all the numerous Absurdities and Impieties of the old Heathen Idolatry can match. Now such Stuff as that, and the other Abominations of Popery, no Man would ever have had the Impudence to trump up in an Age of Light, Learning, and good Sense ; or if he had, he would only have been despised, or
per-

perhaps disposed of in a Mad-House, and the Memory of him and his hopeful Doctrine have perished for ever. When Learning in the fifteenth Century begun to revive, it was impossible for Popery long to keep its Ground. Great Numbers of People every where became sensible, how grossly they and their Forefathers had been imposed upon and abused : whereupon several considerable Nations threw off that intolerable Yoke, they had so long groan'd under. The Man of Sin alarm'd to the last degree, with the Apprehensions of loosing entirely the Dominion he had so long usurp'd, began to stickle amain, and set to work all the Engines of his Policy, to prevent an universal Defection : And had it not been for the vigorous Prosecution of those wicked Arts, and some Principles and Practices amongst the Reformed themselves, that seem'd too near akin to them, and look'd too much like playing the old Game over again, Popery must have vanish-

ed before the Face of Learning, like Smoak before the Wind.

What has been said, may serve to point out to us, the true Way of preserving that inestimable Blessing of the Reformation amongst us. The Revival of Letters first introduced it into the World, and nothing but the Support and Encouragement of good Letters will be able to secure it, at least without them it will never be long secure. A learned and enlightened Gentry, well apprized of the Principles of the Reformation, and the Freedom and Happiness they enjoy by it, will never be cajoled out of it, or one Inch of its Foundation, but vigorously and effectually oppose any Attempts to pull down or undermine it, since they can have no Ends to serve by the Corruption of Religion, whatever others may. And, I think, I may venture to say, that had the Age wherein the Doctrine of Purgatory, for Instance, was first broach'd, been any thing like as learned and knowing, as that we have the Happiness

ness to live in, the Author of that notable Invention, would only have been laughed at, and despised, for a Fool or a Knave, or perhaps pitied as a Man not well in his Wits, but would have made no more Impression upon the World about him, by his Doctrine, than if he had gone about to perswade them, the Moon was a green Cheese. But that, and such like worthy Inventions, being broach'd in an Age of thick Darkeness, and by a Set of Men, whose only Study was a nonsensical Sort of Sophistry, calculated purely to make them go down with the World, spread quickly without any great Opposition, 'till at last they were as commonly and firmly believed as the Gospel it self. And should the like Days of Darkeness ever return again, the same or the like wicked Corruptions would infallibly come along with them.

But the Neglect of the Liberal Sciences did not only furnish an Opportunity to wicked and designing Men, wilfully to corrupt Religion, for the promoting of their own base Purposes,

ses, but likewise gave Occasion to some other Corruptions thereof, which tho' more innocent in their Original, as not proceeding from any wicked Intention, like the distinguishing Doctrines of Popery, but only from the Weakness and Simplicity of those that introduced and promoted them, have yet had a very fatal Influence in the World, to the Prejudice of Christianity, by turning the Minds of Men against it, as if it was little else but a Mass of Absurdity and Nonsense. I shall only instance in the famous Doctrine of *Predestination*, so very shocking, and manifestly contrary to all the Notions Men naturally have of God, as a Wise, Just, and Good Being, that one would wonder how so strange and wild an Opinion should ever enter the Head of any Man, that had the least Spark of Religion in him. And yet the Author was no less a Man than the famous St. AUGUSTINE, tho' some say he had it from the Manichees. In his time Learning was at a low Ebb ; and this made Way for the Reception of his

his Doctrine, which, in an Age of any tolerable Light would have been immediately rejected with Horror. In the Infant State of Learning, at the Times of the Reformation, CALVIN declared for it with as much Zeal, as if it had been one of the Fundamentals of Christianity, absolutely necessary to be believed in order to Salvation. And in his Institutions bespatter'd with the coarsest and foulest Language, all such as pretended to question, or object against, the least Tittle of his beloved Doctrine. What wrought him up to so strange a pitch of Zeal for it, was, it's likely, the great Authority of St. AUGUSTINE in the Western Church; and That, in conjunction with his own, which he had acquired, by his great Zeal for promoting the Reformation, seems to have drawn in a great part of the protestant Churches to embrace it likewise: for there was, I think, no beauty in it, to tempt their approbation, or any great appearance of Evidence from the light of Nature or
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Revelation, to engage their assent. But so gross a Doctrine was not like to stand its ground long, against that light, which the further cultivation of good Literature was daily letting into the minds of Men. And accordingly about the beginning of the Seventeenth Century, it was call'd in question by ARMINIUS Professor of Divinity at Leyden, which so much alarm'd the Zeal of the Dutch Divines, that the heats which ensued thereupon, had like to have put the whole seven Provinces in a Flame. To mend matters the famous Synod of DORT was called, which, like most other Synods, only made things worse, by a fresh confirmation of the old Doctrine, and a rigorous persecution of the preachers of the new. Arminius indeed died before the calling of the Synod, but left behind him a Man, better qualified than himself, or perhaps any Man living besides, to carry on the noble Cause he had engaged in : I mean the great EPISCOPIUS, who by his immortal Writings, with a fine
Strain

Strain of Reasoning, and a Spirit peculiar to himself, that nothing could stand before, confounded and triumphed over the Synod, and their horrid Decrees. His Writings flew all over Europe, and were much read by the Divines of the Church of England, and to very good purpose; for soon after Calvinism vanished from amongst them quite and clean. The Dissenters, and their Brethren of the North, stood the Shock, unmoved to all Appearance, 'till the prodigious Progress of the finest and most useful Parts of Learning amongst us, since that time, having let vastly more Light into the Minds of Men, and contributed greatly to the Improvement of their intellectual Faculties, the former *i. e.* the Dissenters, have been obliged to give Way to the force of Truth, to that Degree; that there are, I believe, very few of any Account with them for Parts and Learning, amongst their Ministers, that now adhere to the old Doctrine of Predestination. The like Revolution, it's said, has happened in Calvin's

vin's own See, the Republick of Geneva. And the most learned and sensible Men in Scotland, are generally there thought not very well affected to that Article of their Established Doctrine. How it is with the Dutch Divines upon the Establishment there, I have never heard ; but People of the best Fashion in Holland, are said to be generally of the Arminian Perswasion. It is a great Misfortune, that there and in Scotland, the Clergy are so cramp'd by Subscriptions, that it is not safe for them to declare their Minds, in Opposition to the received Doctrine. Was but that Obstacle removed out of the Way of Truth, one might, without the Spirit of Prophecy, venture to foretell, that in less than half a Century, Calvinism would, in those Countries too, dwindle away to nothing, and so quite perish for ever, as it ought, from amongst the Professors of the Reform'd Religion.

I might perhaps have given, as another Instance of the involuntary Corruption of Religion, occasion'd by the
want

want of Learning in the World, the Doctrine of Persecution ; which the great Light of the present Age has put pretty much out of Countenance and Fashion amongst the Reformed. But then that Doctrine, besides its being grossly contrary to the Spirit of Christianity, and common Sense, is so apparently calculated to gratify the Passions of Pride, Malice, and Covetousness, in such as practice or promote it, that the Reader might have questioned, whether that was an Instance proper to my Purpose, because it may, and for ought I know, justly, be thought to have taken its Rise, not so much from the Weakness, as the Wickedness of the first Broachers and Promoters of it. Amongst these was the Saint above-mention'd, whose Authority, some say, contributed more than ought else, to the Revocation of the Edict of Nantes, and the utter Ruin of the Protestant Interest in France. So much Mischief has that unlucky Prelate done in the World, by his hopeful Doctrine of Persecu-

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tion, as well as that of Predestination, meerly for Want of a little more Light and Knowledge, than the dark Age he lived in, could help him to ; for I will not bear so hard upon his Memory, as to impute it to want of Integrity, or to any wicked Design. However, let the Doctrine of Persecution owe its Original to what it will, to Ignorance, or Knavery, a blind Zeal, or a corrupt and malicious Intention, it has certainly lost much of its Credit amongst Protestants, by the great Progress that useful Knowledge made in the World, during the last Century, which serves to shew the vast Importance of Learning to the noblest Purposes, the thing proposed by this Introduction.

Thus we see how subservient the promoting of good Literature in the World is to the Ends of Religion, by dissipating those Errors and Corruptions, that disguise it, and conceal its Beauty from the Eyes of Men ; and by rendering it odious or contemptible, prevent the good Effect it would otherwise

wife have upon them. The Study of the Liberal Sciences purges and purifies the mind, improves and strengthens its rational faculties, and thereby prepares it for the ready apprehension and reception of the great Truths of Religion. But the sciences of all others the most conducive to this noble purpose, are Logick, Mathematicks, and natural Philosophy, which in the last Century were wonderfully advanced here in England, by two of the brightest and ablest Genius's, that ever appeared in the World. I mean the Great LOCKE and the Incomparable NEWTON. Whose Memory will be an Honour to their Native Country, whilst Learning and Good Sense have any Place amongst the Sons of Men. The former has by precept and example both, taught the World, how to reason justly and exactly, and contributed more than all the Philosophers before him put together, to the clearing of Mens Minds, and qualifying them for the easy and expeditious attainment of solid useful

knowledge. And the latter has been as happy in his Province, by carrying the Mathematicks, to a height vastly beyond what they had attained to before his Time; as also by the application of them to Nature, with a success that has amazed the Present, as it will be the admiration of Future Ages.

But the advancing of good Literature in the World, is not only highly subservient to the Ends of Religion and Virtue, but likewise to those of Good Policy and Civil Government. It has a tendency as well to the preservation of Mens Civil as Ecclesiastical Rights and Liberties. The Noble Historians, and other Authors of Antiquity, are full of fine Sentiments, in favour of the Natural Freedom of Mankind, and a just and equal Government founded upon that Bottom. They were strangers to that Slavish principle, which has been preached up in these Latter Times, for a Doctrine of Christianity : And have like Honest Men shewn the utmost abhorrence

horrence of Tyranny and Oppression, and painted them in their proper Colours, proper to produce the like abhorrence in the minds of such as read them : They have loaded the Agents and Patrons thereof, with all the infamy that was so justly due to them, at the same Time, that they have, in the highest strains of manly Eloquence, brightened the Characters, and adorned the Memories, of such as stood up for the defence or recovery of the Liberty of their Country. Writers of this Stamp are perhaps of no great use, where arbitrary Power prevails, and where the study of them will never be long encouraged ; but in a Land of Freedom like that of our own, are exceeding useful, to inspire Men with a Zeal for the support and defence of the Liberty they enjoy ; to let them into the vile Arts, made use of by wicked and Ambitious Men, to subvert the Laws of their Country ; to awaken their Caution against the like practices at home, and spirit up them to a timely

and vigorous opposition, for their own Security. The same Authors likewise abound in maxims of Good Policy, and wise Reflections, very proper for the Meditation of such as are concerned in the Management of publick Affairs. The Science of Morality too, which was very much cultivated in the last Century, and continues so to be, has placed the Original and Extent of Civil Power in a due light, and established the Doctrine of Liberty in all its Branches, with an Evidence too strong for the Abettors of Slavery and Tyranny to meddle with, but to their own Shame and Confusion. Now, so long as such Studies as these are supported and encouraged in a free Country, they naturally produce the Light and Knowledge, the Spirit and Resolution, necessary to perpetuate the Blessing of Liberty therein.

Letters are likewise productive of the greatest Conveniences, the most refined and exalted Pleasures of Life; and make indeed the main Difference
betwixt

betwixt one Nation and another. The Advantages, which the polite Nations in Europe enjoy, above the poor Barbarians that range through the Woods and Waſts of Africa and America, are almoſt wholly owing to Literature; which has been much cultivated in theſe Parts of the World, whilſt thoſe miſerable Sons of the Earth, have been utter Strangers to every thing of that kind; and in point of Knowledge and Underſtanding, not much above the Level of Beaſts that periſh. It is indeed ſurprizing and affecting, to ſee ſo wide a Difference amongſt the Deſcendents of the ſame common Parents, all born into the World with the ſame natural Faculties, and by Nature equally qualified to attain the like Happineſs and Enjoyment of Life. And yet, I ſay, the Difference is ſo wide, that the Learned and Polite do as much exceed the rude and barbarous Nations of the Earth, wholly deſtitute of Literature, in Knowledge and Underſtanding, as theſe do Brutes; which is entirely owing to the different Uſe and Application
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of the same natural Parts. For with respect to these, there will, I suppose, scarce any very discernable Difference be found betwixt the several Nations of the World : Nature has used them pretty much alike. They have much the same Faculties, by the due Exercise and Improvement whereof, they may attain to a very comfortable and happy Subsistence in the World ; but if they do not employ them in a proper manner, they will, like uncultivated Land, turn to a very small Account, and be far from answering the gracious Purposes of the bountiful Creator, in the bestowing of them.

The great Difference that Application to Letters makes betwixt one Man and another of the same Nation, and even of the same Family, is too obvious to be insisted on ; and therefore what has been said, may I think suffice to shew the great Importance of the Subject of this Essay. For if Learning be of that infinite Use to Mankind, a right Method of Study must be well worth our Enquiry, and proper Directions

tions for that Purpose, deserve the Attention of the Publick. Whether the following Thoughts may pass for such, the Reader must judge. If they should not be found answerable to the Importance of the Subject, I hope however they may not be wholly wide of the purpose, and may besides give others occasion to turn their Thoughts upon so useful a Theme, and furnish the Publick with something better, and more conducive to the Design. I shall now proceed in the first Place to take Notice of the Faults usually committed in the Conduct of Study, and then go on to lead the young Student through the several Arts and Sciences proper for a professed Scholar. After which, I shall give some Directions for Study, suited to the different Circumstances of Students, and conclude with a Catalogue of the choicest Books in all the Parts of Literature.





CHAPTER I.

Of the Faults Men are apt to run into in the Conduct of Study.

I. **T**HE first great Oversight I take Notice of in the Conduct of Study, is, the Confinement thereof to some particular Art or Science only. The ill Consequence of this is commonly very apparent, in a pedantick Narrowness of Mind, that disqualifies a Man to judge well of any thing almost, out of the Road of his particular Study ; and at the same time prevents his succeeding so well even in that, as he might do, if he would give his Mind more Liberty, and take a general Survey of the other Parts of Learning : I say a general Survey ; for the attaining to a Mastery in all, is what I think no Man must hope for, let his Parts and Capacity be what they will. Life is much too short for so vast a Design. The utmost the
Gene-

Generality of Students must expect, or ought to propose, is to make a thorough Acquaintance with such Parts of Learning, as their Station and Business in Life require, and to take only a general View of the rest. The latter, besides the noble Diversion they will furnish them with, for the Relief and Refreshment of the Mind, after the Fatigue of their more important Studies, will be otherwise subservient to their main Design. For the several Arts and Sciences are generally more or less helpful to one another; if in no other way, yet at least, by enlarging the Capacity, and strengthening the rational Faculties of the Mind. And therefore it is certainly very useful for a Man to give himself a Range through all, or most of the Provinces of Knowledge, as his Occasions or Engagements will permit; tho' perhaps his Concerns with the World may require a perfect Acquaintance only with some few of them. But Mr. LOCKE has discoursed so well upon this Head in his *Conduct of the Under-*

derstanding, that I choose rather to present the Reader with his Words, than enlarge my self upon the Matter.

‘ The taking a Taste of every Sort
‘ of Knowledge is certainly very use-
‘ ful and necessary to form the Mind;
‘ not for Talk and Vanity, to fill the
‘ Head with Shreds of all kinds, that
‘ he who is possessed of such a Trip-
‘ pery, may be able to match the
‘ Discourses of all he shall meet with,
‘ as if nothing could come amiss to
‘ him, and his Head was so well a
‘ stored Magazine, that nothing could
‘ be proposed, which he was not Ma-
‘ ster of, and was readily furnished to
‘ entertain any one on. This is an
‘ Excellency indeed, and a great one
‘ too, to have a real and true Know-
‘ ledge in all or most of the Objects
‘ of Contemplation. But ’tis what
‘ the Mind of one and the same Man
‘ can hardly Attain to. And the In-
‘ stances are so few of those who
‘ have in any Measure approached
‘ towards it, that I know not whe-
‘ ther they are to be proposed, as
‘ Examples

' Examples in the ordinary Conduct
 ' of the understanding. For a Man
 ' to understand fully the Business of
 ' his particular Calling in the Com-
 ' mon-Wealth, and of Religion, which
 ' is his Calling as he is a Man in the
 ' World, is usually enough to take
 ' up his whole Time : And there
 ' are few that inform themselves in
 ' these, which is every Man's pecu-
 ' liar Business, so to the Bottom as
 ' they should do. But tho' this be
 ' so, and there are very few Men
 ' that extend their Thoughts towards
 ' Universal Knowledge, yet I doubt
 ' not, but if the right Way were
 ' taken, and the Methods of En-
 ' quiry were ordered as they should
 ' be, Men of little Business and great
 ' Leisure, might go a great deal fur-
 ' ther, than is usually done. To re-
 ' turn to the Business in Hand. The
 ' End and use of a little Insight in
 ' those Parts of Knowledge, which
 ' are not a Mans proper Business, is
 ' to accustom our Minds to all Sorts
 ' of Ideas, and the proper Ways of
 D ' examining

‘ examining their Habitudes and
‘ Relations. This gives the Mind a
‘ Freedom ; and the exercising the
‘ Understanding in the several Ways
‘ of Enquiry and Reasoning, which
‘ the most skilful have made use of,
‘ teaches the Mind Sagacity and Wa-
‘ riness, and a Suppleness, to apply
‘ it self more closely and dexterously
‘ to the Bents and Turns of the Mat-
‘ ter in all its Researches. Besides
‘ this universal Taste in all the Sci-
‘ ences, with an Indifferency, before
‘ the Mind is possess’d of any one in
‘ particular, and grown into a Love
‘ and Admiration of what is made its
‘ Darling, will prevent another Evil
‘ very commonly to be observed, in
‘ those who have been seasoned only
‘ by one Part of Knowledge. Let a
‘ Man be given to the Contemplation
‘ of one Sort of Knowledge, and that
‘ will become every thing. The Mind
‘ will take such a Tincture from a
‘ Familiarity with that Object, that
‘ every thing else, how remote soever,
‘ will be brought under the same
‘ View

' View. A Metaphysician will bring
 ' Plowing and Gardening immediate-
 ' ly to abstract Notions. The History
 ' of Nature will signify nothing to
 ' him. An Alchymist on the con-
 ' trary shall reduce Divinity to the
 ' Maxims of the Laboratory, explain
 ' Morality by Sal, Sulphur and Mer-
 ' cury, and allegorize the Scripture
 ' it self, and the sacred Mysteries
 ' thereof, into the Philosopher's Stone.
 ' And I heard once a Man, who had
 ' a more than ordinary Excellency in
 ' Musick, seriously accommodate Mo-
 ' ses seven Days of the first Week, to the
 ' Notes of Musick; as if from thence
 ' had been taken the Measure and
 ' Method of the Creation. 'Tis of
 ' no small Consequence to keep the
 ' Mind from such a Possession, which
 ' I think is best done, by giving it a
 ' fair and equal View of the whole
 ' intellectual World, wherein it may
 ' see the Order, Rank, and Beauty of
 ' the whole, and give a just Allow-
 ' ance to the distinct Provinces of the

‘ several Sciences, in the due Order and
‘ Usefulness of each of them. —

‘ He that will enquire out the best
‘ Books in every Science, and inform
‘ himself of the most material Au-
‘ thors of the several Sects of Philoso-
‘ phy and Religion, will not find it
‘ an infinite Work to acquaint himself
‘ with the Sentiments of Mankind,
‘ concerning the most weighty and
‘ comprehensive Subjects. Let him
‘ exercise the Freedom of his Reason
‘ and Understanding in such a Lati-
‘ tude as this, and his Mind will be
‘ strengthened, his Capacity enlarged,
‘ his Faculties improved : And the
‘ Light which the remote and scat-
‘ tered Parts of Truth will give to one
‘ another, will so assist his Judgment,
‘ that he will seldom be widely out,
‘ or miss giving Proof of a clear
‘ Head, and comprehensive Know-
‘ ledge. At least this is the only
‘ Way I know to give the Under-
‘ standing its due Improvement, to the
‘ full Extent of its Capacity, and to
‘ distinguish the two most different
‘ Things

‘ Things I know in the World, a
 ‘ Logical Chicanner from a Man of
 ‘ Reason.

II. The next Fault in the Conduct of Study I shall touch upon, is just the Reverse of the former, viz. the aiming at too much, and aspiring to a masterly Skill in all the several Parts of Learning; a Design, as I have above taken Notice, too vast to be compassed by any Man whatever. The Capacity is too scanty, and the Memory too treacherous for it, in Persons of the greatest Genius: Much less must others expect to succeed in so vast an Attempt. After a Man has once gained a competent Skill in such Parts of Learning, as his Circumstances in Life require, he should be a Master in, with a pretty good general Notion of the rest, or at least the most usefull of them, his principal Business in Study will then be, to retain what he has got, and the Generality of Students may perhaps find that Business enough. For unless the Memory is assisted, and supported, by frequent Reviews of what has

been already learnt, it will be apt to leave a Man sadly in the Lurch. Knowledge oſter than Riches makes itſelf Wings, and flies away, without conſtant Endeavours to ſtop and prevent its Flight. For the Mind, ſomewhat like the Body, is in a Sort of fleeting Condition: Its Thoughts, Notions, and Attainments, in the Purſuit of Knowledge, are liable to a conſtant Decay, and ſtand in need of continual Repairs. For Knowledge is no more to be kept, than it is to be at firſt acquired, without great Labour and Pains. And the principal Reaſon, why many idle Perſons retain ſo much of what they have once acquired as they do, is, that their Buſineſs in Life and Converſation together, oblige them to frequent Reflection upon their paſt Attainments. Without this, ſuch as never had any great Appetite for Books and Study, and at laſt looſe it quite, would be in danger of looſing all their former Knowledge entirely. Thus the wiſe God has thought fit to frame us, with regard to our retentive

tive Faculty ; and our Studies ought to be accommodated to the Weakness thereof, to supply, as much as may be, its Defects. We must not therefore think to run rambling on from one Science to another, without any Retrospection, as if our Memories could never fail us, but what we had once got, was thereby for ever our own. That will be Labour in vain, labouring hard for what we must, in such a way of Proceeding, certainly loose again, either wholly, or in a great Measure. A Time perhaps may come, when this World shall be no more, that those who have made a proper Use of their Reason here in this Life, shall be rewarded with such an Elevation of that Faculty of the Memory, as shall render it a faithful, and never failing, Repository of every thing once lodged in it, worth retaining, without Labour or Pains for it. But here the Case is quite otherwise with us. Art and Industry are required to keep our Attainments from dying away before us. The Pleasure
of

of Novelty and Vanity together betray us into this Piece of ill Conduct. What the Mind has been long used to, and is become familiar to it, looses in some Measure that Agreeableness, which first invited, and supported, our Application ; and this naturally puts the Mind upon a new Scent, upon the Hunt for some new Object, in hopes of fresh Pleasure, like that it formerly felt from the Novelty of its last Pursuit ; and at the same time tickles our Vanity, with the Thoughts of universal Knowledge, and a Reputation answerable to so wonderful an Attainment.

This constant running forward, without ever looking backward, does indeed serve very well for Amusement, but will never effectually answer the End, which all Men ought to propose by their Studies, the due Conduct of Life in a regular and well-moderated Pursuit of Happiness, and the promoting that of the Publick. There is indeed amongst Men a vast Variety of Parts, a wide Difference in the natural

ral Powers and Abilities of the Mind ; which makes it absurd to pretend to set precisely the same Bounds to their Enquiries : To say nothing too of their different Circumstances and Engagements in Life, by their Advantage, in all which put together, some are enabled to go much greater Lengths than others. But the Direction above given, is, I think, a good general Rule, which perhaps it will not be proper for any to exceed, but Persons of great Parts, and great Leisure withal. The Neglect of it by such as are destitute of those Advantages, is, I believe, generally one main Reason, why they make nothing out answerable to the Pains they take. They sweat to no purpose, and balk their own Endeavours, by stretching them beyond the Extent of their Capacity, or their time ; whilst out of a greedy Desire after Knowledge, or to gratify a vain ostentatious Humour, they take no Care to provide against the Treachery of the Memory : And so the Mind in them, much like the bottomless

Tub

Tub of the Sisters in the Fable, is constantly receiving a great deal, and letting it out again as fast almost. Mens Views and Designs in their Search after Knowledge, ought to be proportioned to the Parts and Abilities, that Nature has bestowed upon them : They should consider

— *Quid valeant humeri, quid ferre recusent,*

and ought to study themselves well in the first place, in order to know, what it may be proper for them to study besides, or to what Reach they are to carry their Enquiries. Without this they are in danger of being hurried by a vain Pursuit of universal Knowledge, or so much at least as they either want Parts or Time to attain, to the neglect of what they stand most in need of, and what the Duty of their Calling in Life obliges them principally to pursue ; and what they might succeed in well enough, if they were not, by a fond Ambition to be thought prodigious Scholars, too much engaged

engaged in other Pursuits, foreign to their Business in the World.

Thus we may observe sometimes a Person, who has devoted himself in the most solemn manner to the Service of God, in the Ministry of the Gospel, tickled with the vain Affectation of being thought a prodigious Philosopher and Mathematician, or a monstrous Critick in the Learned Languages, lay aside the Business and Studies that belong to his Calling, for the Sake of those that do not, even so far as to vie with the most accomplish'd Professors of them, Men hired by the Publick to the Profession of them, and who, in pushing them to the utmost, are doing the Duty of their Places, and very laudably employed. But does it not at first Sight appear absurd, for Men, whose proper Business is the Study of Religion, and the Scriptures, with such other Parts of Learning as have a near Affinity therewith, and may be most subservient thereto, to drop them all quite and clean, in order to study and comment upon old Heathen

Heathen Authors ? I say not this, that I do not think a good masterly Skill in the Languages of Latin and Greek (nay, and Hebrew) too, very commendable in a Divine, and indeed necessary in the Way of his Calling. It is the wrong Application of that Knowledge, I find Fault with, the Application of it to an Employment in Life, that does not belong to him, and the neglecting to apply it to his proper Business, the immediate Service of Religion, in a right Understanding and explaining of the Scriptures. Indeed, if a Divine, whilst he sets apart the greatest Share of his Time, for the proper Work and Studies of his Profession, diverts himself only now and then, with writing Remarks upon a valuable old Author, and communicates them, when he has done, to the World, I think there is nothing to be justly objected against it : This is not only innocent, but commendable too. But then for such a Man to pretend to rummage all Antiquity from End to End, with no other View, than only to write Com-
ments

ments upon one Heathen Author after another, is, in my Opinion, a blamable Way of spending that time, which he solemnly promised to spend to a quite different Purpose. For this is a Design of so vast an Extent, as must leave little or no Room for any other Study or Business whatever. And such a Man must be very deficient in his proper Profession, in Comparison of what he would be, did he spend his Time and Pains upon it, as he ought to do. It would go much better with the World than it does, if every one would chiefly mind the Business of his proper Calling, without abandoning it, in Pursuit of the Views of Avarice, Vanity, or Ambition. The Affairs of Mankind would be then managed to much better purpose, than they are. But for Men to profess one thing, and pursue another, is not only ridiculous, but mischievous too, and has a Tendency to introduce nothing but Absurdity and Confusion into the World.

III. Another Mistake in the Conduct of Study, is what I call *Partial Reading*,

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when Men, upon several Occasions, confine themselves to certain Authors, and will not look into others, equally, if not more usefull, or however necessary for their right Information, and the settling of their Judgement, in Matters of Importance, upon a reasonable Bottom. Thus some out of a fond Admiration for Antiquity, despise the Moderns, as Men of a contemptible Growth, and meer Pigmies, in Comparison of the Gigantick Size, they give, in their Imaginations, to the old Greeks and Romans. This is a Weakness your professed Criticks are apt to be guilty of, who because the present Age has not produced so much in their Way, as the preceeding, are ever now and then lamenting the declining Condition of Learning amongst us, and complementing one another, with the lofty Title of, *fugientium Literarum unicus stator & vindex*, or the like: as if all valuable Knowledge was only to be found amongst the Antients, or at least the Moderns were not in that respect to be compared with them ;
which

which is ridiculous enough, because it's certain, the Latter have carried almost all the most valuable Parts of Literature to a Height, vastly beyond what the Antients arrived at. And the Man only betrays his Ignorance, that can make a Dispute of a Thing so very manifest. Others again are in the opposite Extreme, so charm'd with the wonderfull Inventions of the Moderns, that they neglect Antiquity ; without some Knowledge of which, the finest modern Authors themselves, upon a great many Occasions, are not to be understood, by reason of their frequent Allusions thereto. The Antients, it must be allowed, were great Masters in History, Eloquence and Poetry. And as their History is absolutely necessary for a Scholar, so I think it is best learnt from themselves ; for Translations, so far as my Observation has reached, are not much to be depended on : The Reader will therein frequently want the Sense of his Author ; and where he does not, will find it delivered ve-

ry often, in Stiff, Affected, Awkard Language, far short of the beautifull, and lively, flowing, Strain of the Original. Their Poetry is necessary for the more compleat and exact Knowledge of their Language : On which Account, as well as others, it is of Use for the better Understanding of their Historians themselves ; and besides, furnishes the Mind with a most delicious and charming Entertainment. Their Eloquence is perhaps the best Model, for one that has a Mind to be an Orator, to form himself upon, with respect to the Fundamentals of the Art, equally practicable, in different Languages. Upon all which Accounts, I think the Ancients, as well Greeks as Latins, at least such as are allowed on all hands to excell amongst them, in their several Ways, ought to be well studied by a professed Scholar. The Antients were indeed but very poor Philosophers, prodigiously short of the Moderns. With regard to the Knowledge of Nature, the thing is too notorious to admit of
any

any Dispute at all. The Discoveries of Sir ISAAC NEWTON alone in that way, amount to a hundred times more than what all the antient Philosophers knew put together. And as to Morality, tho' some of them lay down pretty good Rules of Life, and talk in a Way that is apt to tickle and affect the Mind, yet they are far from going to the Bottom of Things, or placing the universal and constant Practice of Virtue, upon any reasonable Foundation. There are in some of them Attempts, that seem to look that way, in their Enquiries after their *summum bonum*, or *de finibus*, but they are full of Absurdity and Confusion ; not excepting the Writings of the Great Roman Orator himself: As I presume to say, I could easily shew, was this a proper Place for it. The distinguishing Doctrine of the Stoicks upon that head, was nothing but a barefaced Defiance of common Sense. The Epicureans had in Effect no Scheme of Morality at all, properly so call'd ; and the rest, tho' they did not talk so wildly as the

Stoicks, yet talk'd weakly and confusedly as to that Point. They had all gone off from their great Father SOCRATES, Socrates the Wise and the Good, who took into his Scheme of Morality, and laid for the Foundation of it, the probable Expectation of a future State, wherein Virtue would be rewarded: The only Supposition, that could make the Practice of Virtue in all Cases reasonable, and Matter of Duty: and upon that Ground, and by the Support of that Principle, did that Great and Glorious MAN dye a true and real Martyr to Virtue. This was the Point, the Philosophers that followed him, should have laboured, in order to fix Morality in its due Extent, upon a reasonable Foundation, and recommend the Practice thereof in all Extremities, to the Approbation of Mankind. But this in their Treatises of Morality was dropp'd, and instead thereof they talked much of the Beauty of Virtue, and that it was its own Reward; which, if true, render'd a future State of Rewards absolutely

lutely needless to salve the divine Justice ; and destroy'd the best, if not the only Proof, we have from the Light of Nature, for such a State. And to crown all, they did, in their Lectures of that kind, run so directly counter to Nature and common Sense, as to affirm seriously, that Pain is no Evil, and that the virtuous Man would be happy even in Phalaris's Bull : Whereas if he could be happy in such a Situation but for one Hour, it was easy to prove upon their Principles, he might be so to all Eternity ; that is, that a Man in the Extremity of Misery to all Eternity, might be extremely happy to all Eternity. Such Absurdity did that false Notion, advanced and cryed up by many of the old Moralists, that *Virtue is its own Reward*, unavoidably lead to : Which is sufficient to shew, that Morality can never be reasonably and firmly established, upon that Foundation, notwithstanding the Endeavours used by a late ingenious Aut' or to that Purpose. But to return.

Others

Others again are so Wedded to the Notions of a Sect, or a Party, that they cautiously decline meddling with Authors, that are not of their own Kidney : Thus a stiff Churchman shall think it lost Time, to read any Thing writ by a Dissenter, and a rigid Dissenter shall shew the like Aversion, for what comes from a Churchman. Your furious Whigs and Tors too, have usually as little good liking for the Performances of each other. Hot-headed and indiscreet Men, amongst the Lutherans, and Calvinists, Papists, and Protestants, are apt to be guilty of the same silly Prepossession, in Prejudice of one another. For silly it must be owned to be, by the guilty Partys themselves, when they reflect, that all Men are fallible, and liable to Mistakes ; that, if a Weakness inseparable from human Nature, must disqualify a Man for an Author, and set him aside, as unfit to be read, even upon a Subject that has no Affinity with his Errors (for to that Extravagance is Party-
Pre-

Prejudice oftentimes carried) all the Writers in the World are demolished at once ; and with them down goes the Vatican, Bodleian, and all other Libraries, as Places crowded with useless Lumber, fit only for the Fire, to warm, since it can not enlighten us. But this being ridiculous, the Principle of Party-Prejudice, from whence it flows, must be so too. Tho' Men may by wrong Measures of thinking, occasioned by a faulty Education, or other Ways, be involved in divers Errors, yet they do not thereby loose their Wits too. If they are mistaken in several Points, yet they may write well upon others, where they are not misled by their Prejudices.

What has been said, will hold good, tho' the Party we are prejudiced against, be really in a wrong Way, and truly chargeable with all the Errors we impute to them. But that being the Dispute betwixt them and us, whether they or we be the Prejudiced and Erroneous Party, can not well

well be decided upon rational Grounds, but by a fair and impartial Consideration of what they have to say for themselves. The best and most likely Way to come at the Truth, in all controverted Points, is to examine strictly what is alledged on both Sides, by the contending Parties. To trust one of them, for the due Representation of the Sentiments, and Arguments of the other, is generally very hazardous : For where Mens Passions are raised by Opposition, and a Struggle for Victory, Candor and Ingenuity are usually banished, and all the Arts of Sophistry, and Chicanry practised, to misrepresent and blacken one another ; as well as to bedaub one Side of the Question, and varnish the other : Whilst, as it often happens, neither Party perhaps is in the Right, but the Truth lies betwixt them, and is lost in the Contention, which a fair and impartial Examination of both might discover.

Yet

Yet tho' this be so, tho' the Weakness and Infirmities of Human Nature, to say nothing of the Views of Avarice and Ambition, which are oftentimes at the bottom of Party-Disputes, ought to alarm our Caution, and put us upon our Guard, against being imposed upon and deluded ; yet, I say, a great many People act upon those Occasions, with as little Sense of Equity and Discretion, as the Judge, who never cared to hear the Council for the Defendent, by reason, he said, they always puzzled and perplexed the Cause. Few Writers in Controversy, I say it again, are to be depended upon, for a fair Representation of the Sentiments, or Arguments of their Adversaries ; and unless where there is Demonstration on one Side, which there seldom is in Religious, or other Party-Disputes, it is not often safe to determine, without giving both a fair Hearing. And he that out of Laziness or Prejudice declines it, commonly runs the risk of being abused by Misrepresentation, or the Concealment of something

thing he should have a view of, in order to arrive at a rational Decision of the Dispute. Any one that should read what was writ by Dr. *Edwards* against Mr. *Locke*, without consulting the Writings of the latter, would know little more of what gave rise to the Passionate and Lamentable Out-cry of that shallow Man, than he would do by Reading the Ballad of Chevy-Chase. That Worthy Doctor has taken such large Pains, to misrepresent the Doctrine and Reasoning of his Adversary, that, as Mr. *Locke* truly says, many a Man had lost his Ears, and justly too, for less than he had been guilty of. The Papists and Protestants mutually charge one another with the like foul Play: And if we may believe *Chillingworth*, for what had passed betwixt the two Parties in or before his Times, which he had taken more Pains than most Men to inform himself about, both Sides were guilty enough: And what he says upon the Occasion, may be applied generally to the two contending Parties in a Dispute.

Iliacos

Iliacos intra Muros peccatur et extra.

The Mischief arising from this Piece of ill Conduct in Study, with Regard to Religion and Politicks, is very great. The several Parties in each are in the Main by this means kept hood-winked, and pretty much Strangers to one another ; and have but a confused, and oftentimes indeed a false Notion, of the Difference that divides them : each Side sees their Enemies through a false Glass, represented under a hideous Form, that makes them afraid of one another, and keeps them at an irreconcilable Distance. For the most zealous Champions are usually more distinguished by strong Lungs, or good Hands, than clear Heads, or a competent Knowledge of the Occasion of the Fray : And so fight blindfold for they know not well what, nor why ; in which dark blundering Way of Combat, no Wonder if they give their Friends many a rude Bang, instead of their Foes. Thus a late Prelate, in a warm Attack upon the Doctrine of Liberty, as

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well as the Reputation of a very worthy Author, that had distinguished himself in the Defence of it, with one single Stroke of his Pen demolish'd entirely the Paper-Battery he had been erecting: which gave Occasion to this Remark of the judicious Author abused, ' I have made it my Observation
' upon some very ingenious Writers and
' Men of the finest Parts, that they sometimes unwarily confirm the Truth of
' what they would appear extremely to
' condemn, by a certain peculiar Way
' of arguing against it; either using such
' studied Words, as deceive no longer
' than 'till they can be examined; or
' making some unfortunate Concession,
' which being confronted to every one
' of their foregoing Positions, shall
' wholly take out their Strength, and
' leave them without Life or Force.' See the present *Bishop of Sarum's* Answer to Dr. *Atterbury*.

Now if very ingenious Writers, and Men of the finest Parts, through Want of a competent Knowledge of the Subject they write upon, or, what is worse,

a want of Honesty, are apt to lay about them in this wild manner ; what is to be expected from such Kind of Writers as a *Sacheverell* or a *Betty* ? Since I have mentioned this latter Gentleman, I shall, from his late famous Sermon, produce a second Instance of that Notable Way of Fighting in the Dark, mentioned above ; wherein, whilst the Champions please themselves wonderfully, with an Imagination, that they are mauling their Enemies, they are really beating their Friends. Thus the Preacher, after he had been pleading for an uninterrupted Suceffion of the Gospel Ministry, as absolutely necessary to the Conveyance of ecclesiastical Authority, unluckily confutes all his own Doctrine again, in two Lines, by allowing, that the Imposing of sinful Terms of Communion, is utterly inconsistent with the Nature of a Church ; for *did*, says he, *the Church of England do so, she would be no Church* : Which being equally applicable to all Societies pretending to the Name of a Church,

that are guilty of imposing sinful Terms of Communion, manifestly cuts off all Pretensions to that Name from the *Church of Rome*. She is fairly demolished, and with her down goes the Church of England too : For having according to our Author's Notions, no Orders, but what she received from the pretended Church of Rome ; and that pretended Church having none that were good for ought to give her ; She consequently has none that are valid, and therefore is no Church ; for I presume it will be allowed by the Preacher, as well as every Body else, that a Society which is no Church, is destitute of all Church-Authority, and therefore has none to dispose of. What kind of Daubment he has in store, to patch up or cover this Flaw in his Preachment, I am at a Loss to imagine. But if he ever has the Hardiness to attempt it, I dare pretend to foretell, he will prove much as fortunate therein, as a blundering Tool in the mending of a Kettle, who for one Hole he stops, makes two.

What

What has contributed perhaps not a little to encourage this Mistake in the Conduct of Study, which I have been speaking of, with Respect to Divinity, is the Title of *Orthodox*, which the several Churches or Sects of Christians assume to themselves. This looks so much like a Claim to Infallibility, that it certainly imposes upon Men of shallow weak Heads, and disposes them, without more ado, to conclude it impossible for those to be in the right, that are in their Sentiments opposite to a Society, dubb'd by their own unanimous Consent, with so so pompous a Title, that seems to carry along with it all possible Security against Error ; for how should the Orthodox be mistaken ? That is gross Nonsense and a Contradiction in Terms. What helps forward the Delusion, is the constant Application too of the odious Titles of Heterodox, Hereticks, Schismatics, with other such frightful Names, to all Dissenters. For how should the Heterodox be right in their Opinions ? That is Nonsense and a

Contradiction again. And thus the Weaklings in every Party, are as safe and secure, as the silly Application of those several hard Names can make them. It might methinks very well become weak and fallible Mortals, to be less assuming, and more charitable ; not so lavish of their Incense to themselves, whilst they have nothing but Wild-Fire for their Neighbours. If no more is meant by the lofty Title of *Orthodox*, but to signify to the World, that those who wear it think themselves in the right, it is impertinent however, and might very well be spared ; because it's plain enough without it, all Parties think themselves in the right ; and in that Sense it is equally applicable to them all. If any thing more is meant by it, it is hard, I think, to know what, unless it be a sly tacit Pretence to Infallibility ; or at least a Design to recommend implicit Faith, and discourage all fair and impartial Enquiry, in Matters of Religion. You may read indeed *Orthodox* Authors, if you will ; but if you will
not

not be at that trouble, believe them ; say as they say ; cry them up ; rail hard at such as either write, or talk, against them : And that will do full as well, in the Opinion of the greatest Sticklers for Orthodoxy. But the Writings of the Heterodox, you must not meddle with to be sure, for fear of being perverted, and seduced from the right way.

Thus have the Dissenters amongst us been distinguished by the opprobrious Names of Puritans, Fanaticks, &c. as if on purpose to fright People from giving them a Hearing, and looking into any of their Books ; by which Means many are from their Infancy so prejudiced against them, as to imagine they have nothing of Learning, or Sense, amongst them ; and that all their Preaching and Writing is nothing but Cant : Whereas if they would but look into their Writings, to see what they have to say for themselves, they might there meet with some things they little expected ; and see abundant Reason to be convinced, that
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the Church-Party are far from having engrossed all Learning and good Sense to themselves. Now, however excusable this Sort of Folly may be in the ignorant Populace, it is certainly a Shame for Men of Letters, devoted to Study, and the Improvement of their Minds, in the Pursuits of Knowledge, to be guilty of so much Weakness, as to be led by a Custom of calling ugly Names, to despise and abuse any Party whatever. It is their Duty to try and examine Things, especially Matters of Religion, to the Bottom, in Spight of all the sorry Arts made use of, to discourage and deter them from it ; and not confine their Views within the Limits, prescribed by such as want to lead them, only to gratify their own Pride and Lust of Dominion. Were both Sides better acquainted with one another's Strength, it might take very much from the Contempt or Aversion they have for each other, and by degrees bring the Lovers of Truth and Virtue, amongst us, to an Agreement in Affection at least, if not
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in Opinion. The latter perhaps will hardly be compleated, 'till the Resurrection ; which will be Time enough. It will be in the mean while sufficient, if we can make such Approaches towards it, as will lay a Foundation for Peace and mutual Forbearance, amongst such as prefer Virtue and true Religion before all other Considerations. As for Men of sinister Views and Intentions, who place their All in this Life, and therefore only make Use of the Mask of Religion, to cover, and conceal their Avarice and Ambition, from the Eyes of the World, Lectures against Party-Prejudice in Religious Matters, signify nothing to them. Indeed a more thorough Enquiry into Disputes of that Nature, might inform their Judgements ; but would not correct their Dispositions : Whereas those, who above all things desire to know the Will of God, and do it, are already disposed to promote Peace and Good Order in the World, where they are not misled into wrong Measures, for want of a more thorough com-
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prehensive View of Things. The Way to which, is to cast about, gather up Information from all Hands, and to consult even Foes as well as Friends. But to read only one Sort of Books, to come in the Hearing of but one Sort of Notions in Religion, is the Way to Bigotry, and Blind Party-Zeal ; the most opposite Things in the World, to the noble Spirit and Design of Christianity, which is to establish Peace and universal Charity amongst Men.

Away then with that poor pitiful narrowness of Mind, whereby Men in a great Measure put out the Eyes of their Understanding, or at least make not that use of them they should ; but pore and potter about in the Dark, where they might have the Benefit of clear Sunshine ; was it not for their own Laziness or Folly. Let those Men at least, whose Business in the World is the Discovery and Teaching of Truth, not shut their Eyes against the Light, let it come from what Quarter it will : but keep them open, look well about them,

them, survey our Differences in Religion quite round, and not one Side of them only. They may probably find, as Mr. *Locke* says, that those Divisions and Systems having been made by Men, carry the Mark of Fallible upon them; and are none of them in every Thing unexceptionable. Let not therefore the Church-Man condemn the Dissenter, or the Dissenter the Church-Man, without a fair and impartial Examination of what the opposite Party has to say for themselves, as well as his own. But if any one, be he Church-Man, or Dissenter, is too busy, or too lazy for this, let him avoid railing then, be silent about a Matter he does not understand; and not betray his Want of Sense or Humanity, by censuring his Neighbours at random, he knows not why nor wherefore. This is a Rule, which common Sense, as well as the Consent of Nations, has prescribed to Courts of Justice, to condemn no Man unheard; and it is equally reasonable elsewhere. If therefore it be contrary
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to natural Equity, to violate the same, with Regard to single Men, is it not much more so, to treat in that manner whole Bodies and Societies, and pass Sentence upon Mankind by the Lump, without allowing them the Privilege of pleading for themselves? And if the Judge would be thought fitter for the Pillory than the Bench, that should condemn a Man, barely upon the Accusation of his avowed Enemy, without suffering him to speak for himself; what must we think of those, who proceed in the same unrighteous Manner, against Myriads together of such as differ from them in Religion, or Politicks? Now, if this be so, if it be undeniably ridiculous and mischievous, for Men to pretend to give Judgment in a Cause they have never been at any proper Pains to examine; how happy would it be for the World, if Men would reflect upon the Folly and Wickedness of it, as they should do, and guard against it, by keeping a decent Silence, in a Case, where they have no Right to say a Word,

Word, unless it be by way of modest Enquiry, in order to their better Information, by such on both Sides as are wiser than themselves? This Behaviour, which is no more than what common Sense and natural Equity require from them, would at once strike off at least ninety nine Parts in a hundred of the Censures, passed by the two Parties upon one another.

What then, may some People say, is to be done in this Matter? are Men to read all the religious and political Disputes they can come at on both Sides, in Order to Settle their Judgements upon a rational Bottom? or must a Man in no Case pretend to peruse one Side of a Controversy, unless he has an Opportunity of perusing the other too? I answer, No, I say not so neither. The former would be endless, and the latter absurd and prejudicial in some Cases. There is no Need to read all and every Thing, within a Man's Reach, upon every Debate in Religion or Politicks. The Generality of Writers are Whifflers, not worth Notice, fit only

for a Place in a Dunciad. Let therefore the Man of Letters enquire out such, as in the several Religious or Political Differences amongst Men, he proposes to look into, are generally allowed by their own Party, to have pleaded their Cause the best. One or two such in each, are usually enough ; and will let a Man more clearly and fully into the Pretensions of their several Parties, and the Grounds they are built upon, than a hundred other little Dabblers in Dispute, who only talk after the Leading Dons ; and often but bunglingly too, even to the Prejudice of their own Cause. For Instance, would any Man be thoroughly informed in the Dispute between the Church and the Dissenters, let him read Dr. *Calamy*, and the present *Bishop of Sarum*. Would he acquaint himself with the Doctrine of the Trinity ; let him peruse what has been writ upon that Head by Dr. *Clarke*, Dr. *Waterland*, and Mr. *Jackson*. When he has gone through those Writers substantially upon those Articles,

ticles, he will have small Occasion to trouble his Head any further about them.

Again, I do not say, that it may in no Case be proper to read one Side of a Controversy, without seeing the other too. No. The Pens of great Authors have been some times exercised by those of a much lower Class, whose Performances being not worth preserving, have quickly vanish'd, or ly so buried in the Lumber of old Libraries, that they are no more to be come at : Whilst those they gave Occasion to, last, and may last, perhaps, to the End of the World. Now in this Case, both Sides of a Dispute can not be read ; and yet it would be unreasonable to decline upon that account looking into the surviving Part of it, writ by a Person of great Abilities ; especially if he appears to write with Candor and Ingenuity, as well as Learning and Judgment ; and has given Proof thereof in his other Controversial Writings ; where those of the other Side have been preserved. If he

has there misrepresented or aggravated nothing, concealed no Part of the Strength of such as he opposed ; after such Proof of his Integrity, we may venture to trust him upon the like Occasion, tho' we have not the like Proof of it, for want of the other Side of the Debate. Thus for Instance, in the Controversies which *Mr. Locke* had with *Dr. Edwards*, and *Bishop Stillingfleet*, whoever will be at the Pains of comparing what he writ, with the Writings of his two Opponents, will find, that he has given them both the utmost fair Play, by transcribing their whole Strength ; if that Word may be properly applied to what was so weakly writ by the Bishop, and so weakly and wickedly both by the other. He has, I say, concealed nothing they seemed to lay any Stress upon ; insomuch that the Reader sees in his Part of the Dispute alone, all that is material for him to know, in order to judge of it, and as much as is to be found in the Writings of his Adversaries them-

themselves; only more concisely delivered, and rather to their Advantage, than otherwise. There is nothing like Chicanry, Disguise, or Concealment, in the least; but all the Openness, Fairness and Regard to Truth, that any one could wish for in an Author. Now after such ample Proof of that Gentleman's Integrity, as well as Ability, a Man may read without Scruple his *Letters of Toleration*, tho' he can not come at those writ against him in the Behalf of Persecution; that eloquent and elaborate Trash having been long since condemned to the only Use it was fit for. The like may be said of *Episcopus*. In his Disputes with *Brenus*, and the Jesuit of Antwerp *Wadingus*. He was far from smothering or hiding any Part of their Force: He has allowed them both all possible fair Play; and by that, and his other Management in those Controversies, has given such Pledges of his Honesty, as well as Proofs of his Ability, that

we may read the rest of his Controversial Writings with pretty good Assurance, that we are not bubbled, and imposed upon ; but have the Doctrine, and Reasoning, of those he writ against, fairly and fully represented ; tho' their Books be long since gone *in vicum vendentem thus & odores*. Besides, a fine Author, in the Course of a Dispute, oftentimes gives Vent to excellent Thoughts, that have no necessary Connexion with it, but may be judged of by themselves, let that Matter go which way it will. The Benefit of which alone, it would be a Folly for a Man to deprive himself of, only upon a Punctilio of pretended Justice, and Impartiality, or too nice a Scruple of reading only one Side of a Dispute.

The Directions then for the Conduct of Study, with Regard to Religious, Political, or other Disputes of Importance, arising from what has been above said, are, 1. To take a Survey of them in a fair and impartial Reading of such Writers on both Sides,

as are allowed by the several Parties they write for, to have acquitted themselves in the best manner ; to whom they refer for what in general they hold or maintain, and what they are willing to abide by, for the Tryal of their Cause. 2. If any Person of great Leisure, shall for his further Information or Amusement, think fit to extend his Views to Writers of an inferior Class, to begin with those of the first Rank, however, and conclude with the latter ; it being of great Use, to avoid the Blunder and Mistake, shorter sighted Authors are apt to fall into, to take a pretty extensive View of a Controversy, in the more masterly Writers in the first Place. And, 3. To trust no Writer in Controversy whatever, as to the Representation of the Sentiments and Arguments of a Writer on the other Side of the Question, where Recourse can be had to the Book it self that is attack'd. No, nor where it can not, unless a Person has given good Proof of his Integrity, as well as Ability ; and may therefore in such a
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Cafe reasonably be confided in. These are rules founded upon Human Nature, such as all History and Observation attests it to be in general, weak, or wicked ; and are, I think, necessary to be observed by a Lover of Truth, heartily concern'd for the Discovery of it ; in order to secure him against the dangerous Artillery, or the Wiles and Stratagems, of those that make War with the Pen.

IV. Another Fault observable in the Conduct of Study, is *Levity*, or a fickle Humour of studying only by Fits and Starts, or running from one Thing to another, without staying long enough upon any one to make a tolerable Proficiency therein. Some Men have so little Appetite for a Book, that it lasts not long ; they are soon weary with Reading, upon which they fly to Company or Diversion, and spend all their Time that Way, 'till a Surfeit of those too, or the Want of Opportunity for them, gives Room for the Return of their Appetite to Study. And thus Di-
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version and Letters are, at uncertain Intervals, constantly succeeding one another. Now such an unsteady Application to Books as this, serves only for Amusement, or to keep a Man sometimes a little out of Harm's Way ; but can never make him much the wiser, or more useful in the World. For unless he has a prodigious Memory indeed, he must, during the Intervals of Diversion, forget all again almost he had acquired, in the Times his Fits of Study were upon him. The like may be said of the silly Humour of running hastily from one Part of Learning to another, or from one Book to another, before a Man has made any Progress therein to any Purpose. This is visibly making no other use of of Reading, than only to divert and amuse the Mind, to throw off the Time, that would otherwise ly heavy upon a Man's Hands. When a Student engages in any Part of Learning, he ought to pursue it briskly, by employing his whole Time almost

most upon it, 'till he has got a good general Knowledge thereof. The Way to tread surely in his Passage through the Sciences, is to tread slowly, and by frequent Reviews of what he reads, and as frequent Recollection, to rivet it into the Mind, and make it stick there. But if, instead thereof, after he has made some little Entry upon a Subject, he drops it again, and flies to another ; which he is as soon weary of, and then runs rambling on to a third, and so on ; he is in effect doing nothing, and may go on at that rate, to a good old Age, without being much more knowing than he was, when he first set forward in such a Wild-Goose Chace. But the bare Mention of such palpable Follies is enough, is exposing them sufficiently. Every one, upon the least Reflection, must be sensible, that such an humourfome wild Conduct of Study, is throwing away Time, the most precious Thing in the World, to no Purpose ; and therefore

fore I judge it needless to insist any longer upon the Subject.

V. The next Fault I observe in the Conduct of Study, is the Pursuit of too many Things at the same time ; as pernicious, and withal as common an Error, as most, I believe, amongst studious Men. For however some Persons of great Parts, and especially strong, tenacious Memories, may have succeeded in so confused a Method of Proceeding ; I am confident they would have succeeded much better, and with much less Pains too, had it not been for that Piece of ill Management. But be that as it will, to carry on a Variety of Pursuits together, with an equal, or nearly equal Allowance of Time for each, as is commonly done, I believe, is, in my Opinion, a sure and certain Way, for the Generality of Students to balk their own Endeavours ; and what therefore they ought above all things to avoid. For in such a Variety of Subjects, constantly succeeding one another in Train, at certain
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short Intervals, the Mind is not suffered to dwell long enough together upon any one of them, to retain any tolerable Impression from it ; but one thing justles out another, and the Learning thus pick'd up by Bits and Scraps, is almost all lost again, by that Time a Man has well got to the End of his several Pursuits. In this laborious Way of doing nothing, do many studious Men, I fear, continue toiling and tugging all the Days of their Lives, 'till old Age overtakes them : When a Review of their past Conduct and Acquirements, can only furnish them with this miserable Consolation, that they have not been idle however ; tho' they have got little more by it, than their Labour for their Pains. They have a confused Jumble, in their Heads, of Ends of Latin and Greek, Remnants of History, Scraps of Logick, Shreds of Rhetorick, &c. but not so much as a tolerable coherent System of any one Part of Learning, very little clear and well supported Knowledge,
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of any Subject of Extent or Importance : Which little too lies blended in their Minds, with a rude Mass of Errour, Blunder, and Nonsense.

This Piece of Folly is, perhaps, pretty much owing to that absurd Method of Education, commonly followed in our Grammar-Schools ; where Youth having been used to vast Variety and Confusion, contract so good a Liking to them, that, if they take to Books and Study, they commonly persist in that Misconduct all the Days of their Lives after. They were there accustomed to read three or four several Authors in a Day, and it may be twice that Number, in the compass of a Week ; which then passed with them for good orthodox Proceeding, because conformable to Fashion ; which is every where the Standard of Orthodoxy ; and therefore taking it for granted, that what is held to be right in the Schools of Learning, can not be wrong out of them, they pursue their Studies in the same confused Manner, by en-

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gaging in as great a Variety of Authors together, as they had formerly been used to. But besides our Way of Education, which is generally exceeding faulty in this Respect, Weakness or Vanity, oftentimes contribute to engage Men in this Way of misemploying their Time. Variety is naturally more agreeable, and entertaining, to the Mind, than its contrary; and dwelling long upon the same Subject is apt to become tedious, and seems not so well suited to the vast Host, some Men are in to be counted vast Scholars. Should they take the several Parts of Literature in Order, and go pretty decently, through one, before they meddle with another, they would be some Time, which to their Vanity appears long, before they could get through any tolerable, or but general, Survey, of them all; and so, for a good while, would remain wholly ignorant of some of them, to the no small Hazard of their Reputation for Learning and Knowledge; a very mortifying

ing Consideration for a Pedant ; and therefore they Judge it more for their Purpose, to fall directly upon them all together, and commence at once, Criticks, Philosophers, Divines, and what not ; in hopes of being quickly enabled, as Occasion, or no Occasion Offers, in Company, to throw out Hints, and give little Glances, upon the several Arts and Sciences ; which with notable wise Looks, and a little Acquaintance with Title-Pages, and Editions of considerable Authors besides, may serve to pass them upon such as know no more, or not so much as themselves, for terrible Scholars, profoundly learn'd in all the Sciences.

This confused Way of Study therefore serves only to gratify our Vanity and amuse us ; but can never answer effectually, at least with the generality of Students, the great End of Study ; which, as I have taken Notice above, is an enlarged View, a comprehensive Knowledge of Things, in Order to a wise, regular, and useful Conduct of

Life. The Mind at first, through a Corruption of Nature, and Custom together, may be pettish and humour-some, and take it much amiss to be confined from rambling ; but pinn'd down it must be, and an Appetite for Simplicity, or a constant steady Pursuit of one single Subject only, rais'd by frequent Reflection upon the vast Advantage thereof, even to the Ends of Vanity it self, as well as the most usefull and important Purposes of Life. For is a Man vain, and desires above all Things to pass with the World for a huge Scholar ? the best Way to that, undoubtedly is, to be really such, and not to appear so only to shallow Observers, and incompetent Judges. Now I shall venture to say, that the Man, who declining a Multiplicity of Pursuits at the same Time, will be but content to take Things in due Order one after another, intermixing only therewith a little Retrospection, for the Refreshment of the Memory now and then, shall make more out that Way
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in three or four Years, than he would the other, in thirteen or fourteen.

I say therefore, this is a Rule, of all others, the most religiously to be observed in the Conduct of Study, never to engage in a Variety of Pursuits at the same Time. One or two at the most is enough, I should rather advise but one. My Meaning is, that when a Person engages in any Part of Literature, he ought in the mean Time, 'till he has mastered it, or made that Proficiency therein he proposed, to meddle with nothing else, unless now and then a Review of something he has before got through, by Way of Diversion, to relieve the Mind, when weary with dwelling long together upon the same Subject; and by refreshing the Memory, to prevent as much as may be conveniently done, the Forgetting what has been already learnt. This, I say again, is a Rule to be most religiously observed; which I insist the more upon, because I really believe, the Neglect of it, is the main Reason, why some

who study hard all their Days, are not much the wiser for it. Thus when a Youth enters upon Logick, which in my Opinion ought to follow next after the Languages, I should not advise him to allot above one Hour every other Day for Latin, and as much for Greek. He may go over again in that Manner, some of the choicest Authors he read at School ; or if he has made those pretty Familiar there, he may advance to other Authors not before read ; but then he must be Sure not to quit them for others, till he has seen quite through them. They are either worth his reading through, or not at all. When he advances to Mathematicks, which, I think, is the next Step he should take after Logick, he may divert himself with Logick, and the Languages, alternately, that is, he may spend an Hour or two every other Day, in the former one Week, and in the latter the next. And in his Progress through the other Sciences, he may observe the like Method, making the last, he

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was engaged in his Diversion every other Day one Week, and the Languages another. By these short interruptions in the course of his principal Study, he will not only prevent in a great Measure, the loosing what he has already learnt; but will find his Mind refreshed, and thereby rendered more fit for the Pursuit of his main Design. And the Reason why, I would not have the Languages quite dropt, at any Time, during his Progress through the Sciences, is, that I think it necessary, a profess'd Scholar should have a good Acquaintance with all the fine Authors of Antiquity; and those are so many, that the going Substantially through them, will require more Time perhaps, than a thorough Knowledge of any other Part of Literature whatever. When a Man has thus taken a general Survey of the Sciences, he ought then to consider, which of them his Station and Business in the World require he should be a Master of; or if he be at Liberty to pick and choose, what

what will Suit his Genius and Inclinations the best, and make those his principal Study, and the rest in their Turns, his Diversion, for an Hour or two every Day, or every other Day ; but never Meddle with more than one of them at a Time, for that Purpose, besides the Languages ; and not quit that for another, till he has pretty well refresh'd his Memory, in the most material and important Branches of it at least. And if the Languages are not his main Study, it will not be amiss, perhaps, if, besides his diverting himself therein every other Week, he sets a Part a Fortnight or three Weeks, in every two or three Months, for the Study of them alone, laying aside all other Studies in the mean while. Or if the Languages with the fine Authors of Antiquity, be his principal Pursuit, the like Time of a Fortnight or three Weeks in every two or three Months, may be assigned for Mathematicks and natural Philosophy, which being of vast Extent, and requiring

quiring withal a very strict and severe Attention, demand a greater Portion of his Time, than any other Parts of Literature, that he does not propose to make himself a thorough compleat Master of, excepting the Languages.

VI. Another Flaw, too common, I fear, in the Conduct of Students, is the Neglect of *Logick*, by which I mean not that idle insignificant Art of multiplying Words without Knowledge, first invented by *Aristotle*, and taught in these latter Times by *Ramus*, *Burgesjdicius*, *Hereboord*, and others; with which our Schools were long pestered, to the intolerable Impediment of Youth in their Studies; but such Observations and Rules, proper for the Assistance and Guidance of the Mind, in its Pursuit of Knowledge, as are to be met with, in the Writings of some modern Philosophers, and have been digested into Systems, under the Name of *Logick*, by Mr. *le Clerc*, Mr. *de Croufaz*, and others. There is but too much Reason,

son, to fear such useful Logick as this has been, and is at this Time too much neglected ; when the Conductors of a famous University, within the four Seas, not very many Years since, were engaged in a Cabal, to censure, and discourage, the reading of the best Book in that Way that ever was writ ; a Book that does honour to the English Nation, and will, when the Memory of Men that could be guilty of so vile a Project, will be abhorred, as it ought. I am informed, and hope, there are those rising up in that Place, who will endeavour to atone for the Trespas of their Predecessors ; and wipe off so foul a Blot, so foul indeed, that it was hardly out done, I think, by the ugly Crime of endeavouring to corrupt the Faith of History ; Which the same worthy Gentlemen have been lately convicted of, upon Evidence so clear and full, that it has not been thought fit to make any Reply to it. God forbid, such desperate Folly and Wickedness, should any longer prevail,

vail, in a Place destin'd to the training up of Youth in Wisdom and Virtue. If it should, the Case of such as go thither for Education, will be lamentable indeed.

I say, the Neglect of this useful kind of Logick, I have been speaking of, is of very ill Consequence, highly prejudicial to a Man, in the Courte of his Studies ; and oftentimes the Occasion of numberless Errors and Blunders. For as the design thereof is to open the Eyes of the Mind, and guide it into the Ways of Truth, it is of vast Use in all the other Parts of Learning ; and therefore ought to be well studied, and remembered, and not, as is usually done, laid aside, and forgotten, as soon as a Man has run through a Book or two of that Kind. The Rules thereof are to be constantly born in Mind, and applied to Use, otherwise they signify nothing, and the Time employ'd in the Perusal of them, is all thrown away. And yet, I fear, this is a very common Case. Our Youth
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are usually put upon reading a little modern Logick, but seldom, I doubt, are made duly sensible of the great Importance of it, and the Necessity there is for keeping the Rules thereof always in View, in all their following Pursuits. How much has Mr. *Locke* inculcated the Necessity of getting clear and distinct Ideas of all the Subjects a Man employs his Thoughts upon? How oft has he taken Notice of the Folly and ill Consequence, of using Words without any settled certain Meaning? Now all this is readily assented to as reasonable, by every Man that reads it; but yet that avails little or nothing; when the Book is laid aside, those useful Cautions are commonly laid aside with it, and never thought on more; insomuch that if Men talk Intelligibly at any Time, upon abstract and abstruse Matters in Divinity or Philosophy, it seems generally more owing to good luck, than good looking to, or any great Care or Caution of theirs; for it is so common a thing in those Cases,

Cases, to talk without any Sense or Meaning, that it would be no hard matter to produce Instances of it by Clusters, even from amongst Authors, that have made no small Noise and Figure in the World. I have in what I writ against Mr. *Wollaston*, evidently shewn it to be his Case, with respect to his general Notion of *Moral Good and Evil*: which to this Day never has, and I presume to say, never will be made intelligible. The only Sense his Words seem capable of, is a palpable Absurdity, that no Man will ever pretend to maintain. Dr. *Samuel Clarke* too, a clear, strong, masterly, Writer, and as little guilty of the Fault of talking unintelligibly as most Authors, has yet faltered in this Respect, upon a Point of no less Importance, than the Foundation of Morality; as has been Evidently shewn by Mr. *Hutcheson* of Ireland, in his *Treatise upon the Passions*; to say nothing of what I have urged against him to the same purpose, in my *Foundation of Morality in Theory and Practice considered*. I I

I might instance in several other Logical observations and directions, of great Use for the due Conduct of the Understanding in its Studies and Enquiries after Truth, which are commonly enough read indeed, but almost as commonly neglected, where there is Occasion for the use and Application of them. Logick is not a Science meerly speculative, fit only to furnish Matter for Talk and Dispute; but an Art to be reduced to Practice, in the Study of other Arts and Sciences; a Guide we should be sure to take along with us, in all our Reading, and Researches: The Mind of Man is various ways liable to be imposed upon, and misled: and therefore stands in Need of all the Help and Direction, it can come at, to guard against Errour, and push its Enquiries after Truth, in a proper and effectual Manner: Now, to neglect, to acquaint our selves with such as are provided to our Hands, or if we have acquainted our selves therewith, to deliver them up to Oblivion, as soon as we have done; without troubling our Heads further about them, in the future Management of
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our Studies, is a Piece of Misconduct, as dangerous, as it is silly, and ridiculous. We thereby expose our selves to the hazard of being led by the Nose, by every sly designing Sophister we chance to fall upon, in the Course of our Studies : Or if we are not absolutely brought over to his opinion, are so perplexed and confounded with his Sophistry, and Plausible Way of Talking, that we are at a gaze ; know not which Way to turn our selves ; but are ready to give up the most Evident and Important Truths oftentimes, and all for the want of a few Logical rules, which we have formerly read, it may be, with great Satisfaction ; but having not taken care to render them familiar to the Mind, by frequent Reflection and Exercise, if we have not quite forgot them, we have them not however ready. They appear not, to be applied to the Case in Hand, for the Removal of the Difficulties we are embarrassed with ; where the due application thereof would dissipate them

at once, scatter the Fog immediately, and spread so clear a Light over the whole Subject, as would make Errour appear in all its Ugliness and Deformity. I speak feelingly in this matter, and from my own Experience; being the less ashamed to confess my weakness, because, I believe, it is a pretty fashionable one.

VII. Another Defect very common in the Management of Study, is the Neglect of *Mathematicks*: an Acquaintance with which, is highly useful, upon a double Account; as it tends to the Improvement of a Man's Mind, by the enlarging of his Capacity, and thereby rendering him more fit for other Studies; and is besides absolutely necessary, to any tolerable Understanding of the most curious and valuable Discoveries in natural Philosophy. I say, 1. Mathematicks, contribute much to the Improvement of the mind, in giving a great Lift and Elevation to its Rational Powers. ' We are Born (says Mr. *Locke* in his ' *conduct of the understanding*) with ' Faculties

' Faculties and Powers capable almost
 ' of any thing, such at least as would
 ' carry us farther than can be easily
 ' imagined: but 'tis only the exer-
 ' cise of those Powers, which gives
 ' us ability and skill in any thing,
 ' and leads us towards Perfection. —
 ' Would you have a Man reason
 ' well? you must use him to it be-
 ' times, exercise his mind in observ-
 ' ing the Connection of Ideas, and
 ' following them in Train. Nothing
 ' does this better than Mathematicks,
 ' which therefore, I think, should be
 ' taught all those who have the time
 ' and opportunity, not so much to
 ' make them Mathematicians, as to
 ' make them Reasonable Creatures.
 ' For tho' we all call our selves so,
 ' because we are Born to it, if we
 ' please; yet we may truly say, Nature
 ' gives us but the Seeds of it; we
 ' are Born to be, if we please, Rati-
 ' onal Creatures; but 'tis use and
 ' Exercise only that makes us so;
 ' and we are indeed so, no farther
 ' than Industry and Application has

‘ carried us.—I have mentioned Ma-
‘ thematicks, as a Way to settle in
‘ the Mind an Habit of reasoning
‘ closely, and in Train. Not that I
‘ think it necessary, that all Men
‘ should be deep Mathematicians, but
‘ that having got the Way of Rea-
‘ soning, which that Study necessarily
‘ brings the Mind to, they might be able
‘ to transfer it to other Parts of
‘ Knowledge, as they shall have Oc-
‘ casion ;. for in all Sorts of Reason-
‘ ing, every Single Argument should
‘ be managed as a Mathematical De-
‘ monstration. The Connection and
‘ Dependance of Ideas should be fol-
‘ lowed, ’till the mind is brought to
‘ the Source on which it Bottoms,
‘ and observes the coherence all along.
‘ — The study of Mathematicks
‘ would shew Men the necessity there
‘ is in Reasoning, to separate all the
‘ distinct Ideas, and see the habitudes
‘ that all those concern’d in the pre-
‘ sent Enquiry have to one another,
‘ and to lay by those, which relate
‘ not to the Proposition in Hand, and
‘ wholly

‘ wholly to leave them out of the
 ‘ Reckoning. This is that which in
 ‘ other Subjects besides Quantity, is
 ‘ what is absolutely requisite to just
 ‘ Reasoning, tho’ in them it is not so
 ‘ easily observed, nor so carefully
 ‘ practised.’

There is nothing of more Use to
 the Mind, in the Pursuit of Know-
 ledge, than to be able to fix its *At-
 tention* steddily upon any Object it
 has Occasion to survey ; by keeping
 out entirely, or at least quickly dis-
 carding, all foreign Ideas, and such as,
 having nothing to do with the Mat-
 ter under Consideration, ought not to
 be allowed the Liberty of intruding.
 This is of the utmost Importance in
 a Man’s own private Meditations, for
 the Discovery of Truth, as well as
 the Examination of the Thoughts,
 and reasoning of others, upon Sub-
 jects, either difficult in themselves,
 or made so by a dark intricate Way of
 treating them, proceeding from Blun-
 der or Design ; insomuch that I am
 apt to believe, the vast Difference ob-
 serveable

serveable very often among studious Men with respect to the reasoning Faculty, and their progress in Knowledge, lies chiefly here. Now this is a Faculty of the Mind as capable perhaps of receiving Improvement from Use and Exercise, as any other whatsoever ; and nothing will contribute more to that improvement than *Mathematicks* ; which require the utmost stretch of attention ; inso-much that a Learner can not take a single step therein without it. If he suffers his thoughts to Wander in the least, in his Progress through a Demonstration, he has lost himself immediately ; and is obliged to run back again. By frequent Miscarriages of this kind, whilst he is but a Freshman at the Work, he becomes sensible it is a business not to be Dallied or Trifled with, is convinced of the necessity of employing his utmost attention, if he means to succeed ; and labours for it accordingly ; 'till at last he brings himself to a Habit of pursuing a long Train of Reasoning without

without Distraction, one of the most usefull of all Habits for the purpose of a Student.

‘ He that has to do (says Mr. *Locke* again) with Young Scholars, especially in Mathematicks, may perceive how their Minds open by Degrees, and how it is Exercise alone that opens them. Sometimes they will stick a long Time at a Part of a Demonstration, not for want of will or application, but really for want of perceiving the Connection of two Ideas, that, to one whose understanding is more exercised, is as visible as any thing can be. The same would be with a grown Man, beginning to study Mathematicks. The understanding for want of use, often Sticks in very Plain Way; and he himself that is so puzzled, when he comes to see the connection, wonders what it was he stuck at in a Case so Plain.’ All this is certainly very right, and Exercise is justly assign’d for the Cause of what Mr. *Locke* calls opening
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of the Mind ; But then it is only the Remote, not the immediate Cause, which, I humbly conceive, is the strengthening or Improvement of the Faculty of *Attention* ; which is indeed the Effect of Exercise, or repeated Endeavours. 'The Mind perceives not, says Mr. *Locke*, the Connection of two Ideas, that, to one, whose understanding is more Exercised, is as visible as any Thing can be. Very true, and the immediate Cause why the Mind perceives not, I take to be this ; by reason of the Weakness of the Faculty of *Attention*, Foreign Ideas are apt to Crowd in upon the Mind, and intercept its View ; which unseasonable and troublesome Guests are kept out, by one whose understanding is more exercised ; and in whom, by Virtue of that Exercise, the Faculty of Attention is become stronger ; and thus *Mathematics* are useful to the Improvement of the Mind, by bringing it to a Habit of Steddy fix'd Attention ; and inuring it to a close Methodical Way of Reasoning

soning ; both which, the Person exercised in those Sciences, will be Able to Transfer to other Subjects, with great Advantage over others of like Natural Parts, but without that Improvement.

2. Besides, as I said above, Mathematicks are absolutely necessary to any tolerable Knowledge, of the most delightful and useful Discoveries, that have been made in Natural Philosophy. There indeed no general Knowledge, properly so called, is to be had without them. The Pursuit of which Knowledge, besides its being one of the most pleasing, and improving Ways of exercising the Mind, lets a Man into such an amazing and charming Scene of Wisdom and Contrivance, in the Structure of the World in general, and its several Parts, as naturally fills the Soul with a rapturous Admiration, and Love, of the infinitely great, good, and adorable Architect ; and makes a Man look down with a Mixture of Pity and Contempt, upon the poor Pursuits

suits of the ignorant and vicious Part of Mankind, trudging through Thick and Thin, and withal so vastly busy in the dirty Work, that they cannot spare Time to look up to the serene and sublime Pleasures, plac'd indeed high above them, but yet not out of the Reach of their rational Powers, if they would but imploy them with Vigour, as they should do.

G O D sent not Men into the World to take Care only of their Backs and their Bellies, to spend their whole Time in an indulgent and luxurious Provision for them, to the utter Neglect of their better Part, the Mind. He has provided nobler Pleasures for them, those of Virtue, Religion and Knowledge. And tho' it's true, the generality of Mankind, by the Necessity they ly under, of drudging for a Livelihood, are secluded from any large Share in the Latter, those of Knowledge, and are therefore excusable in their Ignorance; yet what a woful Folly and Shame is it, for such as the Bounty of their kind
Creator

Creator has secured from that Necessity, into whose Hands he has put the Means of enriching their Minds with Treasures of the most delightful and useful Knowledge, by their Laziness, or Vice, to exclude themselves from the noblest, and most exalted Enjoyments of Life; and to place the Whole of their Felicity in a few low Pleasures, that were design'd only to allure them to a moderate Use of the Means necessary to their Preservation and Refreshment, with the Continuance of their Kind; which too they pursue with an Eagerness that palls their Appetite, and very much flattens the Enjoyment of them; that is the Occasion of wild Confusion, infinite Mischief in the World, and at last, frequently ends in their own Misery and Destruction.

VII. Another Piece of Misconduct in Study, is *Reading without Thinking*, that is, without due *Attention* to what we read, or proper *Recollection* of what we have read. Many Students are apt to run over Things, especially, that

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are difficult, slightly, or superficially, without staying to understand an Author, or examine and see, whether what he says be true or false. This is attended with a double Mischief. For of Authors some write for Truth, write closely, and to good Purpose; these it is of great use to take in thoroughly, to give them due Attendance, proper Attention, in every Step they take, and see all along the Coherence of one thing with another. Now the running impatiently and headlong forward through such Writers as these, is losing all the Advantage to be reaped from them; and doing nothing. Other Authors again are engaged on the Side of Errour, whose Reasoning therefore must needs be faulty and absurd, but yet may be plausible withal, and so managed, as to captivate unwary thoughtless Readers. Such as these a Man is in great Danger of being misled by, if he will not set his Mind vigorously to work, and give what they say a thorough Examination. But I shall forbear enlarging upon
upon

upon this Matter, in order to entertain the Reader, with the much more valuable Thoughts of Mr. LOCKE, who in his *Conduct of the Understanding* says as follows.

‘ Those who have read of every
 ‘ Thing, are thought to understand
 ‘ every Thing too ; but it is not al-
 ‘ ways so. Reading furnishes the
 ‘ Mind only with Materials of Know-
 ‘ ledge. ’Tis Thinking makes what
 ‘ we read ours. We are of the ru-
 ‘ minating Kind. And ’tis not enough
 ‘ to cram our selves with a great
 ‘ Load of Collections; unless we chew
 ‘ them over again, they will not give
 ‘ us Strength and Nourishment. There
 ‘ are indeed in some Writers, visible
 ‘ Instances of deep Thought, close
 ‘ and acute Reasoning, and Ideas well
 ‘ pursued. The Light these would
 ‘ give, would be of great Use, if their
 ‘ Readers would observe and imitate
 ‘ them. All the rest at best are but
 ‘ Particulars, fit to be turned into
 ‘ Knowledge ; but that can be done
 ‘ only by our own Meditation, and ex-
 K 2 amining

‘ amining the Reach, Force and Co-
‘ herence of what is said ; and then
‘ as far as we apprehend, and see the
‘ Connection of Ideas, so far it is
‘ ours. Without that, it is but so
‘ much loose Matter, floating in our
‘ Brain. The Memory may be sto-
‘ red, but the Judgment is little bet-
‘ ter, and the Stock of Knowledge not
‘ increased, by being able to repeat,
‘ what others have said ; or produce
‘ the Arguments, we have found in
‘ them. Such a Knowledge as this,
‘ is but Knowledge by Hear-say ; and
‘ the Ostentation of it, is at best but
‘ talking by Roar, and very oft, upon
‘ weak and wrong Principles. For all
‘ that is to be found in Books, is not
‘ built upon true Foundations, nor al-
‘ ways rightly deduced from the Prin-
‘ ciples, it is pretended to be built
‘ on. Such an Examen as is requi-
‘ site to discover that, every Reader’s
‘ Mind is not forward to make ; ef-
‘ pecially in those, who have given
‘ themselves up to a Party, and only
‘ hunt for what they can scrape to-
‘ gether

' gether, that may favour and sup-
 ' port the Tenets of it. Such Men
 ' wilfully exclude themselves from
 ' Truth, and from all true Benefit to
 ' be received from Reading. Others
 ' of more Indifferency, often want At-
 ' tention and Industry. The Mind is
 ' backward in it self, to be at the
 ' Pains to trace every Argument to
 ' its Original, and to see upon what
 ' Basis it stands, and how firmly. But
 ' yet it is this that gives so much the
 ' Advantage to one Man more than
 ' another in Reading. The Mind
 ' should by severe Rules be tyed down
 ' to this at first uneasy Task. Use
 ' and Exercise will give it Facility :
 ' So that those who are accustomed
 ' to it, readily, as it were, with one
 ' Cast of the Eye, take a View of the
 ' Argument ; and presently in most
 ' Cases see where it bottoms. Those
 ' who have got this Faculty, one may
 ' say have got the true Key of Books,
 ' and the Clue to lead them through
 ' the Mismaze of the Variety of Opi-
 ' nions, and Authors, to Truth and

‘ Certainty. This young Beginners
‘ should be entered in, and shew’d the
‘ Use of, that they might profit by
‘ their Reading. Those who are
‘ Strangers to it, will be apt to think
‘ it too great a Clog in the Way of
‘ Mens Studies, and they will suspect,
‘ they shall make but small Progress,
‘ if, in the Books they read, they
‘ must stand to examine, and unravel
‘ every Argument, and follow it Step
‘ by Step, up to its Original.

‘ I answer, this is a good Objection,
‘ and ought to weigh with those,
‘ whose Reading is designed for much
‘ Talk, and little Knowledge ; and I
‘ have nothing to say to it. But I
‘ am here enquiring into the Conduct
‘ of the Understanding, in its Progress
‘ towards Knowledge ; and to those
‘ who aim at that, I may say, that
‘ he, who fairly and softly, goes stea-
‘ dily forward in a Course that points
‘ right, will sooner be at his Journey’s
‘ End, than he that runs after every
‘ one he meets, tho’ he gallop all the
‘ Day full-speed.

‘ To

‘ To which let me add, that this
 ‘ Way of Thinking on, and profiting
 ‘ by what we read, will be a Clog and
 ‘ Rub to any one, only in the Begin-
 ‘ ning. When Custom and Exercise
 ‘ has made it familiar, it will be dis-
 ‘ patched in most Occasions, without
 ‘ Resting or Interruption, in the Course
 ‘ of our Reading. The Motions and
 ‘ Views of a Mind exercised that way,
 ‘ are wonderfully quick ; and a Man
 ‘ used to such Sort of Reflections, sees
 ‘ as much at one Glimpse, as would
 ‘ require a long Discourse, to lay be-
 ‘ fore another, and make out in an
 ‘ entire and gradual Deduction. Be-
 ‘ sides that, when the first Difficulties
 ‘ are over, the Delight and sensible
 ‘ Advantage it brings, mightily en-
 ‘ courages and enlivens the Mind in
 ‘ Reading, which without this is very
 ‘ improperly called Study.’ Thus far
 Mr. LOCKE ; and the Reader may find
 more to the same Purpose, in the
 Treatise this is quoted from, *Pag.*
 74, 75, &c.

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But besides due Attention to what we read, in order to a thorough Understanding of it, something further is requisite, to fix it in the Mind, and keep it there ; which is *Recollection*, or an Endeavour to revive the Impressions, that have been made upon us in our Reading. What is thus brought in View of the Mind again, by the Labour of Reflection, makes a much deeper and more lasting Impression upon it, than Reading it self ; and therefore that Reflection should be constantly practiced. But to this most Readers, I believe, find something of a Backwardness in themselves : The Reason whereof I take to be this: In attempting to recollect what has been read, a Man must be at some Pains for it ; he must think and think again ; and after all, will but be able to recover at most the Substance of it, in imperfect Language, and without that Justness of Order, and Propriety of Connection, the several Parts have in the Author himself. This Task then of Recollection, is disagreeable upon a double
Account,

Account, as it is painful in the doing, and disgusting in the Consequence of it ; because the Matter thus lamely and bunglingly presented to the Mind again by Reflection, being much short of the Perfection of its Original, a Man can not help seeing so obvious a Disparity ; upon which he is apt to quarrel with himself, and repine at the Treachery and Slowness of his Memory ; as well as that of his Invention ; where he has lost the Language of his Author, and can not substitute any other of his own equally proper or agreeable. This kind of Work therefore at first, or 'till a Man has been for some time exercised in it, presents him with a disagreeable Picture of his own Parts, a Picture the Sight of which Self-Love cannot away with, can not bear without Pain ; and so naturally disposes him to decline all Occasion of coming in the Way of an Object so disgusting, and offensive. But this Antipathy to Recollection must be conquered, by frequent Reflection upon the vast Usefulness of it, and often
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considering, that tho' it be tedious and painful at first, yet it will in Time become more easy and agreeable ; will be at once a noble Diversion, and a Means of the highest Improvement. Besides, to alleviate in some Measure the Pain, arising from the vast Disparity, betwixt the Product of his Recollection, and the Author's own Performance, he may consider, that the latter was not probably licked into the Form he sees it in, but at the Expence of much Time and Pains, after several Reviews, Alterations, and Additions : And therefore he need not be surprized, or out of Humour with himself, if the best Draught of it his Reflection can supply him with, comes much short of the Beauty and Perfection of the Archetype : The Author's first Essay perhaps was no better, if so good.

This Work of *Recollection* may be done at times, when a Man can do little or nothing else, as in Walking, Riding, or Lying awake in the Dark. And perhaps, it may not be amiss, for
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a Man constantly to assign a Quarter, or Half an Hour for it, after he gets to to Bed, or first awakes in the Morning. And for English Books, I should advise him to have regard not only to the Thoughts, but the Words of his Author ; if he is worth reading, his Words, if not absolutely the most proper or beautiful, will at least be more so, than any the Reader will readily be able to substitute in the Room of them. If in any Case he retains the Sense, but with a very imperfect Remembrance of the Language, wherein it was delivered, he must dwell upon it, 'till he has found proper Words of his own, and has Reason to be satisfy'd in his own way of expressing it. For whatever Thoughts a Man may have in Meditation, or Recollection, tho' never so clear and distinct in themselves ; yet, I think, he should constantly take Care to cloath them in the best Language he can : For some kind of Language or other, they will be constantly clad in ; since we find it impossible to think, without Words attending our Ideas : And if he

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is careless in that Matter, and suffers himself to think in broken Language, he will talk so too, or at least find a Difficulty of talking otherwise.

'Tis Use makes Readiness, in the Exercise of this, as well as every other Faculty : And as the studious Man converses, or ought to converse more with himself, than with any other living Company, if he does not, in that Conversation, labour for Propriety of Expression, endeavour to his utmost to talk handsomely to himself, he will not be able to do it to any Body else, with any thing of Ease and Readiness: He will find himself sadly awkward and untoward at speaking in Company, and Writing too. For Reading is one Thing, and Talking another. He that would talk well, must talk much, and at the same time use his utmost Endeavours to talk well. The Reading of Authors that are fine Masters of Language, is a very proper, nay the most proper Means to store the Mind, with a Plenty and Variety of proper Words, and Forms of Expression,

sion, for all Occasions ; and absolutely necessary for the Man that desires to talk handsomely and readily. But without a constant Endeavour to make a just and proper Use of them in speaking, they will not be ready when the Mind has Occasion for them. The Memory, without this Exercise given it, may be compared to a Warehouse, stored with great Variety of Goods, but wherein the Owner, because he seldom or never looks into it, knows not how to find any thing he wants. We have a very obvious and flagrant Proof of this, amongst such as have been educated to the Knowledge of the Latin Tongue ; who tho' they can read an Author pretty well, yet can not, one in a hundred of them, talk it at all ; and why ? but because they have never been used to it. The same may be said of the French Tongue, which many can read as easily and familiarly as their own, but are no more capable of maintaining any thing of a Conversation in it than in Hebrew, or any other Language,

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they know not a Word of ; and the Reason is the same, Want of Practice.

In what has been said, we may see a Reason, why some Men study themselves dumb. They converse with Books, read Night and Day, and perhaps not wholly without thinking too ; but being not very solicitous, what kind of Language their Thoughts appear in, so long as they do but understand themselves, they cannot really speak but imperfectly, and with great Hesitation ; and being sensible of their Defect in that kind, are afraid of discovering it, and therefore chuse to be very silent before Company. These are often Men of considerable Learning and Knowledge, who will express themselves well enough in Writing, let them have but Time for it ; because their Converse with good Authors, makes them good Judges of the Propriety of Language : But keeping almost wholly out of the Way of Conversation, and being too regardless of Language in their own private Meditations, they can not talk off hand,

hand, with any Readiness or Exactness, but are therein much outdone by others, far inferiour to them in Point of Learning ; but who, by the Benefit of keeping Company, and the continual Exercise of the Tongue, have attained the Knack of Talking, so far as their Knowledge reaches, and further too, with Ease and Fluency.

It may not be amiss, I think, for a Man to employ his Pen now and then, in this Business of recollecting what he reads. For in thinking only, let him use what Endeavours he will, to put his Thoughts into a proper Dress ; yet in the unsteady fleeting Condition they are in, several little Flaws, Things not consistent with the Beauty and Perfection of Language, will be apt to escape his Notice ; which by putting his Thoughts in Writing, he will discover, and thereby be put upon his Guard against them, in his future Meditations, and Extempore Talk.

This, it's likely, a great many will think a very tedious Method of Pro-

ceeding, and that they shall make but slow Progress in the Sciences, at this rate ; if there is to be so much ado about them, such abundance of Thinking and Writing, as well as Reading. To which I answer, 1. That as for *Recollection* alone, it may be performed, as I have said above, at Times when a Man can not read ; and therefore needs not give much, if any Interruption to that part of a Student's Business. 2. That the use of the Pen, for the taking down in writing, what a Man can recover of his Reading, by Reflection, is what I would not advise for a Constancy, but only to be Practiced now and then, in the choicest Authors, and Subjects of the greatest Importance ; as for Instance, in the Reading of Mr. *Locke's Essay*, that Method may be taken, to imprint more strongly upon the mind, some of the finest and most usefull Parts of it. 3. That however tedious all this may be thought, it is the surest and shortest Way that I know of, to improve in Learning and Language,
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in just thinking and fine speaking, at the same Time ; and that no Labour, no Pains, which is no more than necessary, can be too much, to attain those Noble and usefull Qualifications; superiour to all the other Endowments of a Human mind, excepting only Virtue; which is the End to which all others should be directed, and made subservient, or else they signify nothing ; nay usually do more mischief than Good in the World. 4. That a Man, that thinks to come at any considerable share of knowledge or wisdom, must be content to take Pains, and dig for it, as he would for hid Treasure ; by which means he will be sure to come at it : But without it never will ; nor can he reasonably expect he should, that the Richest of all the Blessings Heaven has to bestow, should Drop into his Mouth at once, without any Labour of his for it.

IX. The next Defect in the Conduct of study, I have to take Notice of, is an ill *Choice of Books*. This is a misfortune like that of taking a

Guide upon the Road, that either knows not the Way at all, or however not the shortest and the best; and yet perhaps is of all others the most common fault in the Management of study. A great many read any thing they light upon, all is Fish with them, that comes to the Net; and to them the cheapest Books are the most valuable. If it was not for this silly humour in Students, such heaps of Rubbish, as constantly go off, in all your great Auctions of Books, would never sell at all, or for no more than wast Paper. What an immense deal of Lumber and Trash was there, in the Collection sold a few Years ago at the Hague, for *Cardinal Du Bois's*? and yet all went off, and not a little of it at a good Price too. Dr. *Woodward's* Library likewise, so lately sold here in England, was as well furnished with Lumber, as most a Man shall meet with; and yet it pass'd off to Admiration; tho' there was not one Book in Ten, that was good for ought. The Dr. had the
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Character of a Curious Man, which help'd the Market considerably : For otherwise so odd a Medley of good and bad stuff together, in which the former bore so small a proportion to the latter, could never have sold as it did.

Nine Parts in Ten, to speak within compass, of all the Books in the World, are absolutely good for nothing ; and for at least that Proportion in most Sales, the purchasers, if they ever design to use the Books they buy, and if not, methinks they should not buy them ; had much better give Ten Times the Money they pay for them, to let them alone : For besides the Price, what is much more Valuable, the Time spent in the Reading of them, is all thrown away. And it would be well too, if that was the worst of the Case ; but it frequently is not ; the dabling much in worthless Books, oftentimes misguides the Reader, spoils his Taste, and corrupts his Language. It is the business of a Student, to Enquire out
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the best Books in all Faculties, and Employ himself in those, and those only. There is enough of that kind, and more than enough, to keep him doing; and consequently to spend any of his precious Hours upon others, is meer folly. Many Books, which at the Time of their being writ, were very proper to be read, because the most Valuable of their kind, are now no more so; since others have been published upon the same Subjects, much more Exact, with regard to the Matter, Method, and Language; that Correct their Mistakes, supply their Defects, and carry Things to a far greater Degree of Perfection; and consequently it is manifest and egregious Trifling, to spend Time and Pains upon the former, to the neglect of the latter. Thus the Man would take his Measures very wrong, who, to understand the noblest of all the Sciences, *Divinity*, should chuse to study the Works of *Luther* and *Calvin* for it, instead of Reading *Episcopius*, *Turretin*, *Limburg*, with the Excellent Sermons,

Sermons, and other performances of the *Divines of the Church of England*, &c. writ in the last, and the present Century. The Scriptures, with the Art of Reasoning and Writing Methodically, have been much better understood, in these later Times, than they were in the Days of those Reformers ; and therefore it is no Disparagement to them at all, to give the preference to our more Modern Divines above them. Had their Lot fallen in our Days, they would no Doubt have acquitted themselves much better.

At the Revival of Letters in the fifteenth Century, all the Learning in Vogue was the Study of Antiquity. Men were then wholly taken up in recovering, from the decays and rubbish of Time, all the old Authors ; which had not been swept away by that inundation of Ignorance and Barbarity, which for many Generations had covered the Face of the Western World. All the Emulation amongst such as applied themselves to Study, was

was who should understand them best ; and give the most correct Editions of them. They were so much beyond what the latter Ages had produced, that such as studied them, became enamour'd and charm'd with them, to so high a Degree, that they lookt upon it as a sort of Profane Presumption, to pretend to outstrip them in any Part of Science ; and thought it Glory enough to understand them, and imitate their Style. Accordingly the World soon swarm'd with new Editions of them ; as also with Grammar, Dictionaries, Notes, and variety of Treatises, relating to antient History, Customs, and Antiquities : all designed for the better and more easy Understanding of them. The Reformation indeed gave Occasion to the Study of the Scriptures, which had been little minded before : but then the high Veneration that was universally paid to Antiquity, led Men to seek for the true Sense of them, in the Fathers of the primitive Church, rather than in the Scriptures themselves,

themselves, interpreted according to the Rules of the Critick Art. Nothing then writ in Divinity, or any Part of Learning, suited the Taste of the Times, that was not interlarded with Quotations from the Antients : and he usually passed for the most learned Man, that most abounded in them. In short, so great a Deference was paid to the Authority of the Antients, that it was generally set up in the Place of Reason, and served to supply the Want of it.

This Humour continued in the World, without any considerable Variation, if any at all, 'till about the Close of the sixteenth Century, when the Disputes that arose in Holland, about Predestination, &c. to silence which the Synod of Dort was called, gave fresh Occasion to the Divines of the Reformation, to study the Scriptures more closely, and in a more rational Manner ; without building so much upon the Authority of the Fathers. And this produced a kind of second Reformation amongst Protestants :

Protestants : and seems at the same Time to have introduced into the World, what was equally valuable, a Spirit of Enquiry ; Enquiry, I mean, into the Nature of Things ; not after old musty Manuscripts, or the Opinions of the Antients ; of which Spirit Men had had more than enough before. Soon after this appears *Descartes*, in the World, who, tho' he made little Improvement I think, in any of the Sciences, but Mathematicks, and not so much there neither as he made shew of, having been beholden, as *Dr. Wallis* will have it, to our Country-Man *Harriot*, for the best things he has in his Geometry ; yet, I say, he Strenuously and Zealously preached up a principle, which led to all the Improvements that followed, viz. the Necessity of Mens seeing with their own Eyes, if ever they meant to see at all ; the Necessity in order to guard against Error, and advance the Sciences, of Examining and Searching into the Nature of Things themselves ; without a Lazy resting upon
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the Authority of the Antients, or any Authority whatever.

The Spirit of Curiosity still spreading more and more in the World, gave rise to the two famous *Academies, or Societies*, in England and France, of *Royal Foundation*, design'd on Purpose for the improvement of Mathematical and Natural Knowledge. Now those Parts of Learning, which at any Time before, had only crept in the World, begun to advance apace ; and presently run forwards, with such an amazing Rapidity ; that the Modern Improvements therein, have infinitely outdone all the Attainments of the Sons of Men in that kind before them put together. And this Mighty Progress of the Sciences (with Joy I speak it, for the sake of my Country's Honour) was Principally owing to the Immortal Genius of the Great NEWTON ; who by one Glorious Invention, to say nothing of others, has opened a new Path to Science, opened an immense and boundless Field of knowledge, for

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the Mathematicians to range in. For tho' the Honour of that Noble discovery was disputed him, by a Foreigner ; who had little else to support his Great Character in the World, besides his Pretensions thereto ; yet the Matter, after a full Discussion of the Claim on both Sides, has been determined in Favour of Sir *Isaac*, not only to the Satisfaction of the English Nation, who might be supposed Partial in the Case, but to that of the French too ; who allow, that the Glorious Prize of Honour, the Greatest that was ever contended for by the Sons of Wisdom, does indisputably belong to the English Nation.

Tho' the Three foregoing Paragraphs, may look like a Digression from the Subject I was upon ; yet they are not so ; because necessary, and design'd accordingly, to point out to Students that Period of Time, wherein they are to expect, and seek for, the most Valuable Books : which, from what has been said, appears to be that of the last, and the current Century.

Century. For tho' the fifteenth and sixteenth did indeed produce a much greater Number of Criticks in the Languages, and Masters of Antiquity, than the following ; yet these have not been without their Criticks and Masters likewise ; and those more exact and judicious too : Of which Number, every one acquainted with that Part of Learning, will allow *I. Frederick Gronovius* and *Nicholas Heinsius* to be ; both of them Great Editors of Old Authors ; and accordingly, the best Editions of those Authors, both Greek and Latin, are Indisputably such, as have been published since the Year 1600 ; with all the most Valuable Notes of the Criticks, who Lived before that Time, and indeed many more than are Valuable. And as for the Writers of Antiquities, a very ample Collection has been made of them, by *Grævius* and *James Gronovius* : So that there are indeed but very few Books relating to the study of Antiquity, bearing Date before the Time above specified ;

which it will be worth any one's while to Trouble his Head about. And as for the other Parts of Literature, there is no manner of comparison, generally speaking, betwixt the performances before and since the commencement of the Period above mentioned. At least it is, I think, beyond all Dispute, that what has been published in the Way of Mathematicks and Natural Philosophy, since the Establishment of the two *Royal Societies*, is vastly preferable to any Books of that kind, which had been communicated to the World before; so Preferable indeed, as to reduce the Real Value of them generally, to that of Waste Paper. As for our own Nation in Particular, it produced very little of any kind, in my Opinion, before the Reign of King *Charles* the 2d, which is at this Day worth Reading. The English till then, were but lazy in their Application to Letters, and cut no Figure at all that Way; but have made ample amends for it since, and in some of the finest Parts
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of Learning, as Mathematicks, and Natural Philosophy, have outdone indeed all the Nations upon Earth besides put together ; to say nothing of the Art of Reasoning, which has perhaps been more Cultivated and promoted here in England, than in any other Country besides whatever : For which Advantage we are chiefly indebted to another *Great Genius*, who for Fine Thinking, and Suitable Language, has not, that I know of, had his Equal, in any Age or Nation yet.

X. The Last oversight Students are apt to be Guilty of, in the Management of their businets, which I have to offer to the Reader's Consideration, is, The Neglect of the *French Tongue*. The Great Encouragement given to Learning by the late King of France, as well by Founding the two *Royal Academies of Sciences*, and the *Belles Lettres*, as other Ways, has produced such a vast Number of excellent Books in that Language, upon all the several Parts of Literature, that the knowledge thereof is become very usefull

and indeed necessary for a professed Scholar. Several, it's true, of the finest Performances of the French Nation, are translated into the English Tongue ; but vastly more of them are not ; which it may be well worth a Student's while to peruse, or consult occasionally, in his Progress through the Liberal Sciences. And as the Language is easily got, I mean such a knowledge of it, as is necessary to the Reading of Authors, the neglect of is inexcusable.

The proper Time of learning it, is, I think, when a young Man has got a competent knowledge of the Learned Languages of Latin and Greek, with antient History, Chronology, and Geography, which he will do under a good Master, by the Age of eighteen or nineteen ; And might do a Year or two sooner, were but our Schools supplied with some proper Helps they want. The Reason why I advise the Study of the French Tongue, after those of Latin and Greek, is, that I think it too great a
Task

Task for any Boy, to be engaged in the Learning of all three together; so much Variety would distract him; and make his Proficiencie in every one of them very slow and superficial. For this is a Rule, as I have already said, to be most religiously observed, in the Conduct of Study, never to engage in a Variety of Pursuits at the same Time: one or two at the most is enough. And therefore to put a Boy of eleven or twelve Years of Age, as is usually done, to the learning of the French Tongue, when he has made but small Progress in the Latin; and yet either is, or must shortly be engaged in the Greek too, is, in my Opinion, very absurd; and of ill Consequence to the poor Child. For one so young will never trouble his Head about French, any longer than his Master is with him, which is seldom above an Hour a Day, or two at the most; For more the Child's other Engagements will not permit: And with so Scanty an Allowance of Time, he must needs make a very heavy

heavy Progress ; whereas if the Business was deferred to the Age of seventeen or eighteen, 'till after he has tasted of the Sweets of Learning, is become in Love with Knowledge, and has put away childish Things ; he would, by pushing the matter Singly and Vigorously, break the Heart of it at once ; and certainly make more out in a Month, than it is possible for him to do at the Age of Eleven or Twelve, in a Year.

The only Occasion a Scholar, as such, has for French, is to enable him to Read useful Books, writ in that Language ; and therefore I would advise him not to meddle with the Speaking of it at all ; let him by no means think of it. For the attaining to any tolerable Propriety, and Fluency therein, would cost him a great deal of Time and Pains ; and after all be of no manner of use to him in the World ; unless he has Occasion to Travel ; and if he has, it will be Time enough to go about it, when he comes abroad ;
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where he will have the Opportunity of Learning it in the most proper and easy Manner : When he once finds himself, where nothing else is spoke, and must either speak it too, or hold his Tongue, he will very soon attain it ; especially, if he has beforehand got such a Knowledge of the Language, as to read it Easily and Familiarly. I say therefore again, let not a Student by any Means trouble his Head, about the Speaking of French. That would be a Project as Impracticable, as it is Idle and Impertinent : For it is not the conversing with a French Master, one Hour or two in a Day, for a Year or Two, or Twice two Years, will do the Business. No Body ever Learnt to speak French that Way, nor ever will : Nothing short of constant Conversation will or can bring a Man in any reasonable Time, to speak it Handsomely ; that is, with Propriety and Readiness ; and to take a deal of Pains to speak it but Bunglingly and Barbarously, must be owned

ed by every Body to be Ridiculous. We have a great many Pretenders, to the Speaking of French, who have had the Assistance of a Master for that Purpose, an Hour a Day, or so, for a Year, or two perhaps ; but Alas ! upon Enquiry, I doubt it would be found, that the Faculty of these Pretenders, lies within a very narrow Compass ; as extending no further than to a few Sentences for common Conversation, out of the Road of which, they can talk little more of French than Arabick.

In Order to get the Pronunciation, it will be necessary to make Use of a Master : for I judge it convenient, a Scholar should have the Pronunciation pretty well ; so well at least, as to be able to understand any Thing, he hears read or spoke in the Language ; as also to be understood himself ; if there should be Occasion, for his reading or repeating any Thing therein to another. For this Purpose, I would advise him to make Use

Use of a *French-man*, if possible. Your other Pretenders to the teaching of that Language, usually pronounce it much in the same Manner, as French-men do English, *i. e.* very badly ; and indeed talk it too, with as little Propriety and Exactness. For if few French-men amongst us talk English tolerably, notwithstanding the Advantage of perpetual Conversation with those that do talk it well ; how much less is it to be expected, that an English Pretender to the Teaching of French, should talk and pronounce that Language well, that has little or no Opportunity of conversing with those that do ? To acquire the Pronunciation, is, I say, all the Occasion a Learner can have for a Master : For as to Grammar, he need trouble his Head with no more of it, than the Formation of Verbs ; which any French Grammar will furnish him with. The Syntax is very short, as lying almost wholly within the Compass of the three Concorde : and has no Difficulty in it at all ; especially
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to one already acquainted with the Latin Tongue. For as the French Language has no Declension of Nouns, it is a Stranger to that vast Variety of Syntax in the Latin, occasioned by the Nouns there having Cases, to express the different Relations of Things to one another in Discourse ; which Relations, in the French Language, as well as ours, are signified by Prepositions.

French Grammars have usually at the End of them, a good Number of Dialogues in the Language, with an English Translation. These the Learner may read, as many as he can come at, by the buying, or borrowing, a Variety of Grammars. After which he may proceed to the Reading of the Historical Part of the Old and New Testament in French ; which he will soon get through, with the help of his English Bible. He may do well to go every Dialogue, or Chapter, twice or thrice over. That will do this Business much more effectually, and quicker, than

than if he was to content himself with a Single reading. I recommend the use of the French Bible to a Learner, because he will there find a much nearer agreement with the Manner of Expression in the English, than he will betwixt any other French Books and their Translations : Wherein usually a good deal of Liberty is taken, of receding from the Words of the Original French. A close application in this Way for three or four Months together, will bring a Young Man to read such Authors, as he will have occasion to Look into pretty readily, and without any great occasion for a Dictionary.

XI. I shall conclude this Chapter with a short Lecture upon a Fault, which does not indeed Properly fall under the Title of it, as being not committed by the Students themselves, but by such as have the disposal of them when Young ; yet, however as it has a fatal Influence upon study, and I can hardly find a more proper Place for it, I shall take the

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Liberty

Liberty to insert what I have to say upon it here. The fault I mean, is that of sending Boys too Young, or not sufficiently qualified for it, to the University : A thing of very dangerous Consequence, not only to their studies, but Morals too. The Vulgar Method of teaching, followed in our Schools, is so very silly, that I see not for my Part, how it is possible for any Boy to be Tolerably fitted up for a Colledge, before the Age of eighteen or nineteen ; unless he be one of very Singular Parts, and Industry indeed. And accordingly, as I take it, Youth are Seldom dismissed from the greatest and best Schools, before that Age, tho' from such as are more Insignificant, and indeed good for little, they often are. But be all this as it will, all possible Care should be taken, that Youth be not sent from School too Raw and unfinished, or too Young ; tho' they have a Sufficient Skill in the Languages, to qualify them for the business of a Colledge, sooner than usual. The Age of eighteen, is, in
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my Opinion, the soonest that any should move off; let their Parts and Attainments be what they will. For suppose a Boy has acquired a competent Knowledge of the Languages, to fit him for a Colledge, by the Age of sixteen, tho' so soon I dare say not one in a Hundred, educated in the common Way, does attain it; yet, he may spend a Couple of Years more, very usefully at School, for his further Improvement in the Languages, and Antient History: A Sort of Knowledge, there is no danger at all of his having too much of: And when he comes at the University, he will still be better Qualified, and Riper for the business he has to do there; whereas, if he is sent much sooner, the Hazard from being so Young, so much Master of his Time; as there he must be; especially if he has not a very diligent Strict Tutor, will be very great. It's Odds he takes to Sauntring or Boyish Diversions, which may soon bring him to a Habit of Idleness; and then he will be sure to bring

less Learning from the Colledge than he carried thither, and is likely enough to bid farewell to Books and Study for ever after.

Besides, it's well known, that such as are designed for Holy Orders, who make far the greater Number in an University, can not by the Canon be admitted to the same, till the Age of Three and Twenty ; and therefore what good Purpose can it answer, to have such a one leave College, two or three Years before he can come into any Business. He might have been maintained so much longer at School, at an easy Charge ; where he would have been kept Close to his Book, in a Sort of Study, the most proper for him ; and the best adapted to his Years, of any whatever. But he will not be so easily Subsisted at Home, after he has been used to the Expensive Way of living in an University ; and besides, for want of Business, will be perfectly at Liberty, to spend his Time in the Way he pleases, which perhaps will be none of the best.

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All this is said upon the Supposition of a Boy's being fit for a Colledge, at Sixteen, and sent thither at that Age: but by all the Observation, I have been able to make, upon the usual Method of proceeding in our Schools, it is scarce Possible, one Boy in a hundred, should in that Way be Tolerably fitted up by the Age of Sixteen or Seventeen either. I have never yet met with an Instance of any thing like it: And if Boys are sent off, without any Tolerable Knowledge of the Languages, the Consequence is, that their Tutors are obliged to use them like School-Boys, by making them spend a great Part of their Time, in the Reading of Latin and Greek Authors, which ought to be spent upon the Sciences. Thus their proper Business in the Colledge, is Jumbled together with, what Properly belongs to a Grammar-School, and should have been done there. By which means it comes pass, that they have more Irons in the Fire at a Time, than they can possibly Manage; are engaged in a

Variety of pursuits all together, to the Breeding of Great Confusion, and to the intolerable hinderance of their Proficiency in Knowledge ; so Intolerable, that such can never make much out, I am sure, but must needs come away from a Colledge, tho' they were not Idle there, very little wiser than they went. I do not mean hereby to deny, that it is very proper for a Boy, let him go never so well finished to a College, to look into his Greek and Latin Authors, now and then : But I deny, that it is at all proper, or consistent with his making a due Proficiency in the Sciences, to spend so much of his Time upon them, as the Fashionable Way of Education in our Universities requires. I pretend not to blame their Tutors for this at all : I am satisfied, Youth are Generally sent them in so miserable a Pickle, so far from being Qualified as they should be, that there is an absolute Necessity, for their spending a great deal of Time upon the Languages, to make up the deficiency
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of their Education at School. I only take Notice how Great an Impediment, this, tho' Necessary, must needs be to their making a due Proficiency in their Proper Business at a Colledge ; to render People more Cautious of sending their Sons thither, before they are fit ; as is, I believe commonly done. They had much better, I am sure, stay at School, 'till they are Twenty, than leave it before they are Eighteen.



CHAP. II.

Directions for the Study of the several Sciences.

I Proceed now to lead the young Student, through a general Survey of all the parts of Learning, proper for a professed Scholar. I say a *general Survey*, for I do not think it requisite, or indeed convenient for him, to dwell upon each of them as he goes along, 'till he has got through all the several Parts and Branches of it,

it, in its utmost Extent ; has Rum-
maged and Ranfacked every Hole
and Corner therein. No, in such a
Way of proceeding, he must never
Hope to see through all the Scien-
ces, or one half of them. No Man
ever was, or ever will be, a perfect
Master in all the parts of Knowledge.
Life is too short for it ; and there-
fore, as, I have above observed, all
the Generality of Students should
propose, is to attain a good Mastery
in such parts of Literature, as their
Business in Life requires they should
be well acquainted with, and to take
only a general View of the rest. To
direct young Students for the taking
such a general View of them all, is
the design of this Chapter. As for
such as would push their Knowledge
to the utmost in any of them, they
will want no further Directions for
the Purpose, than only to proper
Books ; which they will meet with
at the Close of this Treatise ; which
being design'd as a Sequel of my

E S S A Y

ESSAY *upon* EDUCATION, I begin here, where I there left off

I. I suppose then the young Student furnished with so competent a Knowledge of the Latin Tongue, as to be Able to Read the Claſſicks used in Schools, at least those in Prose, with much the same Ease and Readiness, as he does any thing in his own Language ; and to have besides some Acquaintance with Greek and French ; together with antient History, Chronology, and Geography. After he is thus equipped, what he ought then to go upon, is, in my Opinion, *Logick*. For this being a System of proper Rules and Directions, for the due Conduct of the understanding, in its Enquiries after Truth, is of great use, as I have above taken Notice, in the attainment of all other Arts and Sciences ; and therefore ought to take Place of them, as Preparatory thereto, and a Means to proceed therein, with greater Ease and Security from Error. This kind of *Logick* is purely

ly a Modern Invention ; for what the Antients called so, was nothing but an Art of Babling, or to speak more plainly, talking Impertinence and Nonsense. And perhaps by the Help of this useful Invention, have the Moderns been chiefly enabled to outstrip the Antients in Knowledge, so prodigiously as they have done. *Des Cartes* seems first to have led the Way to it ; in which he was followed by *Malebranche*, who carried the matter vastly further. After him came Mr. *Locke* ; who went as much beyond him ; and by a Nice Sagacious Enquiry into the Nature of human Understanding, with its several Ways of Working, and being wrought on, has given us such an admirable System of Knowledge therein, as is of the utmost Use and Importance, for the Guidance and Direction of the Mind, in its Searches after Truth. Several others have likewise writ upon the Subject of Logick and Metaphysicks : which are usually distinguished, tho' the latter,

latter, so far as they have any thing useful in them, are only a part of the former. Many others, I say, have writ upon them, but without making, I think, any great Discoveries, or Improvements, in the Art ; the whole almost of what they say, being copied from *Malebranche* and *Locke*, as to the Substance of it. I must except *Monfieur de Croufaz*, a Gentleman that appears to have a deep Insight into human Nature ; which he has applied to very good Purpose in his Logick ; which is much the largest, and most curious System we have, under the Name, and in the Form of Logick.

But the most proper Book of the Kind, a Student can begin with, is *Mr. Locke's Essay upon Human Understanding*, in my Opinion. The Subject is treated with the utmost clearness and perspicuity, in a Style wonderfully well adapted to it ; and is of so great Importance, that I know not of any one Book besides, that
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is of so extensive and universal Use, for the Studious of all Denominations, as that. This therefore in my Judgement, ought to be the first Stone laid in Philosophy ; nor do I see how it is possible to lay a better, or so good a Foundation. I think it may be well for the Student to go every Book twice over, and to help himself in the Work of recollecting what he has Read ; he may now and then leisurely peruse the Summaries of the several Paragraphs in the Margin ; or *Bishop Wyn's Abridgement*. After the *Essay* has been thus carefully Read Twice or Thrice over, he may proceed to another Treatise of Mr. *Locke's* that is near akin to it, *The Conduct of the Understanding* : and this perhaps may be Logick enough for the present ; unless he has a mind to Read *Croux* too. For *Malebranche* I should by no means advise him to meddle with so soon. He was indeed a fine Thinker, and there are a great many useful Lessons, in his
Recherche

Recherche de la Verite ; but there is withal, in my Opinion, a very odd Mixture of Stuff unintelligible, or bordering upon Enthusiasm ; which a Beginner in the Sciences will find himself sadly puzzled and embarrassed with at least ; if he is not misled by it into a wrong confused Way, of Thinking, upon some Articles of Importance. That Author therefore, in my Judgment, the young Student may do well to let alone, 'till his further Progress in the Sciences, has brought him to a greater Ripeness of Judgment, and Mastery in the Art of Thinking.

II. What I would next advise to is the Study of the *Mathematicks*, and to begin with *Aritbmetick*. It is usual for Boys to Learn this, while they are at the Grammar-School. And I think it very proper they should be entered therein, by that Time they are fourteen or fifteen Years old. For they can never have too much of it ; and tho' the Rules thereof are easy enough, and soon
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got ; yet readines at the Management of large Numbers, in the Way of *Multiplication* and *Division*, is not so ; but requires a good deal of Practice. And therefore this will be one of the properest Ways in the World, of employing a little of their Leisure-Time now and then, betwixt the Age of fourteen and eighteen : It need not interfere at all with their Business in the Grammar-School ; and will be a very pleasing Amusement, a fine Diversion for them. But if a young Man has not been instructed therein before, he must make it in a manner his whole Business ; 'till he has Conquered it ; and is pretty expert, both in *whole Numbers* and *Fractions*, as well *Decimal* as *Vulgar*. He must dwell longer upon the *Multiplication* and *Division* of *Integers*, than he will have Occasion to do upon the other Rules ; because therein lies the whole Difficulty of Arithmetick ; for *Addition* and *Substraction* have none at all to speak of,

of, and all Arithmetick besides, is nothing but the various use and Application of those four Rules.

The finest Book I know of for the Purpose is in French, under the Title of *La Science du Calcul des Grandeurs en general, ou les Elemens des Mathematiques*. By Reyneau (Author of another excellent Treatise entitled *L'Analyse Demontrée*) wherein he has laid down the Rules of *Literal*, as well as *numeral Arithmetick*, and demonstrated both. But if this may be thought too diffusive, or difficult for a beginner, he may make use of *Ward's Treatise of Arithmetick* in his *Young Mathematician's Guide*; and have recourse to *Tacquet*, for the demonstration of the Rules, if he desires it: tho' perhaps that may be better let alone, till his Parts have been exercised in *Geometry* and *Algebra*, the former of which I think should follow after *Arithmetick*. *Ozanam's* or *Commendine's Euclid* published by *Keil*, may be made use of. The Young Student will find himself here in a

new World ; where the Way for some time will be much more rugged, than what he has before been used to. He must not think of galloping ; it will be well for him, if at his first setting forward, he can move Footpace, without being obliged to make frequent Stops. I should advise him to proceed by himself, and only consult a Master or a Friend, where he meets with a difficulty, he can not readily conquer. A constant Guide, will be apt to move too quick for him ; and instead of helping, hinder his Progress. Every thing is easy and obvious to a Master : and he will be fit to think it more so for a Learner, than it either is, or can be ; and so will be for proceeding faster than his Pupil can possibly follow. The Student's best Way therefore, in my Mind, is to pore by himself ; and only to advise with his Master about what he finds too hard for him. If he has not the Opportunity of help, he need not be discouraged with Difficulties, or wast his Spirits by dwelling

dwelling very long upon them ; but move on a little, and return to them again, after a while : He will thus oftentimes find his difficulties vanish presently ; and wonder what it was that stopp'd him. The Way to tread sure, is to tread slow ; and therefore he must endeavour to render every Thing familiar to him, by frequent Reviews of what he has got through. Accordingly I would advise him, after he has read ten or fifteen Propositions, whether he meets with any thing to stop him or no, to go them over a second Time ; and after he has advanced ten or fifteen Propositions further, to run the whole over again, and so continue, till he has read the first ten or fifteen Propositions, at least four Times over, after which he may drop that Number at every review : And at the End of every other Book, it will not be amiss, if he gives the whole a Revise from the beginning. For tho' this may seem a very slow Way of proceeding, yet I can assure him, he will find it the shortest Cut to his Journey's End :

without it, he will be continually embarrassed with Difficulties, and the more so, the further he goes. For success in the study of the *Mathematics*, depends principally upon a Learner's making all the several steps he takes very familiar to the mind ; which is not to be done, but by frequently pacing them over again. This will generally save him the Trouble of turning back to the Propositions referred to, in the course of a Demonstration ; and so prevent the Distraction, which would otherwise ensue.

After Geometry should follow *Algebra*. That of *Ward's*, in his *young Mathematician's Guide*, is as proper as any I know of to begin with ; after which, may be used *Ozanam's Nouveaux Elemens d'Algre*, for his further Improvement in that noble Art. And here again, the young Student must remember the Advice just given for Geometry ; *i. e.* to proceed slowly, and with due retrospection : Nor ought he to content himself with going over the Rules and Problems,

Problems, by reading them only ; but should set Pen to Paper, and endeavour to render both familiar to him by Practice. He should exercise himself in a Variety of Examples upon every Rule, before he quits it ; and after he has read a few Problems, should lay aside his Book, and solve them himself. For *Algebra* is a Science entirely Practical ; nor is a Facility therein to be any other Ways attained, than by a great deal of Practice ; or the continual use of the Pen for some Time.

The next Thing after *Algebra* is *Conick Sections* wherein *Marquis de l'Hospital's* Book is undoubtedly the best extant, at least for a beginner's purpose. The three first Books, I think, may Suffice him: the three following wherein the Author treats of the three Conick Sections together, as well as the four after them, wherein the Doctrine before delivered, is applied to the Solution of Problems, may be let alone, I think, for the present.

III. When the young Student has made this Progress, I judge it proper for him to proceed to *Natural Philosophy* : And herein the properest Book, in my Opinion, he can begin with, is *Keil's Introductio ad veram Physicam*. Which may be followed by *s'Gravesand's Physices Elementa Mathematica Experimentis confirmata*, to which the Young Student may add, if he pleases, *Robault's Physicks* published with Dr. *Clarke's* Notes : And for the further Improvement of his Knowledge in *Astronomy*, got from *s' Gravesand's* treatise, in the Conclusion of his *Physices Elementa*, *Keil's Introductio ad veram Astronomiam* may be perused ; which will be enough for the Purpose of taking a General Survey of that delicious Science. *Gregory's Astronomy*, is indeed a noble Book, but too large and difficult for a Youngster ; and what would keep him too long upon the Subject, should he pretend to Master that too. That indeed may be very proper for him to study in Time ;
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if his Inclinations or Occasions should lead him to push his Knowledge to a Mastery, in that Part of Learning.

IV. After the young Student has made this Proficiency in natural Philosophy, it will be Time for him to advance to *Morality*. And here the most proper Book he can begin with is, I think, *Les Devoirs de l' Homme et de Citoyen*, being a Translation of *Baron Pufendorf's Officium Hominis et Civis*, with Notes by Monsieur *Barbeyrac*. And as the Original and Extent of civil Government, makes one of the most important Articles, in *Morality* : which Court-Parasites, and other Flatterers of Princes, have been at no small Pains to mispresent ; he may do well to read Mr. *Locke's two Treatises of Government*, with his *Letters of Toleration*, wherein he will find the whole Doctrine of Slavery and Persecution entirely demolish'd ; after which he may proceed to the large Work of *Pufendorf De Jure Naturæ et Gentium* ; But, I would rather advise him to read it in the French Translation

Translation of *Barbeyrac*, than in the Original ; which is but a coarse kind of Latin ; and is besides so pedantically stuffed with Quotations, as renders the Reading of it tedious and disagreeable : most of these the Translator has wisely discharged out of the Text, and disposed of at the Bottom of the Pages, by Way of Notes ; to which he has added a great many very valuable ones of his own. He appears indeed a thorough Master of the Subject ; and it were much to be wished, he would give the World a *System of Morality* of his own : which he seems to discover a good Inclination to, in the Advertisement prefix'd to the second Edition of his Book. And thus much I think may suffice the young Student for the Present, in this Branch of Learning.

V. The next that follows in order, is the most Sublime, and greatest of all, and to which it is the greatest Honour of the rest to be Handmaids. The Reader will easily perceive I mean **DIVINITY**:
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The Views of which preceed the Creation of all Things; and extend to Eternity. All the Knowledge we can have of this, considered as the product of divine Revelation, must be fetched from the Scriptures of the Old and New Testament, especially the Latter ; and therefore I think it will be convenient to begin the Study of this noble Science, by the reading of the New Testament, but with the Help of the best Commentators : such are, I think, *Hammond*, *Le Clerc* and *Whitby*. *Le Clerc* has very justly corrected *Hammond* in many Places, and has besides many other judicious usefull Notes, in his Supplement to that Commentator. Upon the Epistles, Mr. *Locke's Paraphrase and Notes* may be added. After the Reading of half a dozen Chapters or so, with this Help, it will be proper for the Student to read the Text leisurely over again by it self ; and, in the doing thereof, to recollect what he has read in the Commentators

mentators ; and if he finds his Memory fail him much, in any Article, to have Recourse to them thereupon, for the Refreshment of it, by a second Perusal. And after he has gone substantially through the new Testament in this Manner : He may advance to the Reading of some *System of Divinity*. I know of none better than *Limborch's* : and whilst he is going through it, he may now and then employ himself in the reading of English *Sermons*, of which we have indeed excellent Choice, but perhaps none that exceed *Arch-Bishop Tillotson's*, and *Dr. Samuel Clarke's*.

After this Progress has been made, it will be Time for him to think of Studying the *Old Testament* ; for which Purpose it will be convenient for him, to have some Knowledge of the *Hebrew Tongue*. He may consult *Monfieur Le Clerc's Ars Critica* for his Direction in that Matter. I only differ from that learned Gentleman, in one Article of his Advice ;

Advice: I think it more proper for a Learner to begin the Reading of the *Hebrew Bible* with the Psalms, because of the great Help to be had therein from *Bythner's Lyra Prophe-tica*, than with the historical Books, wherein the like Help is not to be had. After he is got through the Psalms, with the Help of *Bythner*, he may then proceed to the other, wherein he will find no great Difficulty, especially if he uses *Arias Montanus's* Edition of the Hebrew Bible, with the interlineary Version, as he should do by all Means. As soon as he is able to read a Chapter pretty well extempore in the historical Part, which he certainly will, before he has got through one Half of it, he may then return to Genesis, and read the whole Old Testament over in *Hebrew*, taking along with him the Help of the best Commentators, for the Understanding of it; such are *Monsieur le Clerc*, and *Bishop Patrick*, so far as they have gone. The former has published all the Historical Part of

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the Old Testament, with critical Notes, and Differtations ; and proposes to do the like by the Remainder; which, when it appears, we have Reason to believe from the large Specimen already given of his Skill in that Way, will be preferable to any Thing of the Kind that has yet been published. I have some Reason to hope, that Work will be out, before any one, for whom this Article of Advice is intended, can have Occasion for it; and therefore, I shall recommend no other. And whilst the Student is engaged in this Business, he may relieve and refresh his Mind under the Fatigue of it, by reading of Sermons, as above advised.

After this great Work has been got through, of reading the whole Old Testament, or at least the historical Part of it in Hebrew, with the best Comments upon it, the Student may go on to the Works of *Episcopus*; with which he may intermix now and then the Sermons of his great and worthy Disciple *Arch-Bishop Tillotson*.
And

And here I should advise him, not to take them in the Order they are published, but to pick out, as much as may be, all along, such as fall in, or have some Affinity, with the Subject he is upon in *Episcopius*. After the Recommending these two great Masters in Divinity, I presume to direct no further. He that has read and digested them well, will stand in no Need of a Guide.

If any one should wonder I have not, in these Directions for the Study of Divinity, taken the least Notice of the *Fathers of the Primitive Church*, or sent the Student to any of them for Information: I must confess, in plain English, the Reason is, I do not like them so well as our modern Divines; and I am so far from recommending the reading of them to a *young Student*, that I am, indeed of Opinion, he would run no small Hazard of receiving a great deal of Prejudice by dabling much in them, before he has been well instructed by better Masters. I acknowledge my reading in them

extends not far. I once proposed to have gone through them all, and was making a Collection of them for the Purpose: But having before been conversant in better Authors, I found they had spoiled my Taste for such Sort of Reading; and accordingly I dropt them, as improper for one to spend any of his Time upon, that had so little to spare. I have notwithstanding seen sufficiently into some of the most celebrated amongst them, to give me a reasonable Conviction, that they are none of them comparable to such Authors as have been above recommended in this Article. The Learning that was in the World, before the fatal Revolution, that put a Period to the Liberty and Glory of Rome, received such a terrible Shock thereby, and mouldred away so fast, that in three or four hundred Years Time the Romans and Greeks both were not much better than Barbarians; and Matters were so far from mending after, that they grew worse and worse. Is it then to be expected, or imagined,
that

that the Authors of those unhappy Times, should be any Thing comparable to those of the present or last Age, in which Learning has received so prodigious an Improvement, in the most considerable and important Branches of it ; that all the Advances made before, are but Trifles in Comparison ? It would be just as reasonable to expect Grapes from Thorns, or Figs from Thistles. It is a Truth which no Man needs be afraid to speak out, because of its Evidence and Importance ; that the Fathers were but weak Men, in comparison of such as these later Times have produced ; far short of the Moderns in the Art of reasoning and Criticks ; and take so wild a Liberty in the Interpretation of Scripture, that one has much ado to think them serious, or capable of believing what they say themselves oftentimes. It is certain, if a Modern Author was to write, at the Rate the greatest amongst them frequently do, he would be universally despised and neglected. He that

has a mind to see Ample Proof made of what is here said of the Fathers, may find enough of it, in *Dalley's* Book *de vero usu Patrum*, *Barbeyrac's* Preface to his Translation of *Pufendorf's* Book *de Jure Naturæ et Gentium*, and a Book published by him in Vindication of what he had there said, entitled *La Morale des Peres*, &c. Or if he would rather choose to have a Specimen of their profundity at the first Hand, he may have recourse to a Piece of St. *Cyprian* against the Jews, and to St. *Augustin* upon the Psalms, where he will soon have, if I mistake not, enough of it, to turn his Stomach.

I would not be hereby understood, wholly to disallow of the reading of the *Fathers*, as absolutely useless. All I propose by what has been said about them, is to shew that they are not proper for young Men to begin the study of Divinity with. But such as have got a pretty large Acquaintance with that noble Science, by a carefull perusal of the Authors above recommended,

recommended, or such like, may read the Fathers to good purpose ; especially if they be Persons of great Parts and Leisure. As for others, they may perhaps do well not to engage very far in them. That would devour their Time too much, which is too precious to be so spent, by those that have but little to spare. A Taste indeed of some of the most considerable, or famous amongst them, if it does the Readers no other Service, may at least give them cause to be thankfull to God, for assigning them their Portion of Life, in Times of much greater Light and Knowledge, than the early Ages of the Church were bless'd with. And if a Student is already prejudiced in favour of those Antient Gentlemen, as the Standards of Truth and Learning, such a Taste of them, after a good Acquaintance with our Modern Divines, will be a Means to cure him of that Weakness. He will soon see Reason to be convinced, that there is no just Occasion for the Noise some
People

People make about the first Ages of the Church, after the Apostles Days; as if their Notions and Usages were to be the Rule for all Ages to come; and that the Moderns are much better able to judge for themselves, than the Antients were to judge for them; as having a much more thorough and exact Understanding of the Scriptures, which, after the Apostles were gone, were all the Rule the Primitive Church had to go by, and ought alone to be the Rule of the Church to the World's End.

VI. I proceed in the next Place to give some Direction for the Study of *History*. That of the *Jews* is much the most antient, and therefore ought to be begun with, for which Purpose the Historical Books of the Old Testament are to be read, as alone containing the pure History of that People, from their first rise in the World, 'till after their return from the Babylonish Captivity. For as to the pretended enlargements thereof in *Josephus*, they are all meer fictions of his own. He had no records

cords to compile his history from, but those of the old Testament; and therefore it was an intolerable, not to say prophane Presumption in him, to interlard the sacred History with his own Inventions, and put them upon the World for Matter of Fact. The Scripture-History of the Jews is so much more ancient than that of other Nations, that it ends where they begin. For we have but little of profane History before the Times of *Cyrus*, that is much to be regarded, or depended upon. Such as have a mind to know what it is, may have recourse to *Marsham's Canon Chronicus Ægyptiacus*, &c. *Perizonius's Origines Babylonicæ et Ægyptiacæ*, with *Sir Isaac Newton's Chronology*. But indeed there is so much confusion and uncertainty in the broken remains of Antiquity, relating to the Times before *Cyrus*, that I do not think it worth any Body's while to trouble his Head much about them. Besides they extend but to a very few Nations; the Transactions of the rest

rest of the Sons of Adam, are hush'd up in profound and everlasting Silence, as much as if they had never been. *Cyrus* begun his Reign near the Middle of the sixth Century before Christ, after which Time we have a pretty good Account of the Persian, Grecian, and Roman Affairs; but know little or nothing of those of other Nations for a long Time after, any further than they fall in with the former.

The sacred History of the Jews should, in my Opinion, be followed by *Prideaux Connection of the History of the old and new Testament*, wherein the Story of that People is continued down to the Birth of Christ, with a great Mixture of the Persian, Egyptian, Grecian, and Roman Affairs; and so will be a good Preparative to the Reading of the Greek and Latin Authors, from whence it is mostly taken. I suppose the Student is already well acquainted with *Justin* and *Florus*. If he is not, he may do well to peruse those two Authors twice or thrice

thrice over very carefully, to give him a general Knowledge of the Grecian and Roman Story, before he enters upon *Prideaux* book, which will thereby be rendered more easy and delightful. After he has perused this twice at least, he may proceed to the *History of Greece*, and go over *Herodotus*, *Thucydides*, *Xenophon*, and *Diodorus Siculus*, in the same order as they are here mentioned. After which he may read *C. Nepos*, and *Justin* again; and then advance to the Lives of the famous Greeks, writ by *Plutarch*, to which he may join *Q. Curtius* and *Arrian's Life of Alexander*.

The next Step is to the *Roman History*; which he will find in the following Authors to be read in the Order they are here named. *Dionysius Halicarnassensis*, *Livy*, *Polybius*, *Livii Epitome*, *Florus*, *Salust*, *Cæsar*, *Appianus Alexandrinus*, *Eutropius*, *Suetonius*, *Tacitus*, *Plutarch*, *Dion Cassius*, *Herodian*, *Zosimus*, *Aurelius Victor*, *Historiæ Augustæ Scriptores*, *Ammianus Marcellinus*, *Jornandes*.
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As the greatest part of *Livy* is lost, I would recommend for the reading of that Author, Monsieur *le Clerc's* Edition, for the sake of *Freinsbemiuss's Supplement*, inserted therein ; which is richly worth the perusal, as being very elegantly Writ, and making together with *Livy*, a continued and pretty compleat History of the Romans, down from the Building of the City, to Augustus's Reign, that is, for a Term of above seven hundred Years.

After the Student has taken this large and comprehensive View of the history of Greece and Rome, he may then, if he pleases, go all the several Authors over again, in a somewhat different Method, not finishing one always before he begins another, as has been above directed ; but confine himself a little more precisely to the order of Time ; by reading at once and together, all that different Authors have writ upon the same Subject ; as the same War, Life, Reign, &c. Thus for Instance, after he has got
through

through two or three Books in *Dionysius Halicarnassensis*, he may go the same Story over again in *Livy*, and add too what *Plutarch* has thereupon, in the Lives of *Romulus* and *Numa*. The reason why I do not recommend this Method of proceeding, in the first Tour that is made through the Grecian and Roman Story, is, that I think the other, that of reading every Author through, before another is meddled with, will be more conducive to a Student's speedy proficiency in the Languages. The dwelling altogether upon an Author, 'till he has got through him, will bring him more effectually and thoroughly acquainted with his Style, than he would be in the other Way. The jumbling of several Authors together, would be apt to disturb the Memory, as to the Words and Phraseology, especially in the Greek Tongue; where the Difference in Stile betwixt different Authors, is usually very great. But after he has attained

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tained a Mastery in the two Languages, as he certainly will, by reading the several Authors above mentioned, in the manner advised, the Reason then for that manner of proceeding ceases, and the other perhaps may be more proper.

After the Dissolution of the Roman Empire, Ignorance and Vice prevailed in the World to such a Degree, as renders the History of those Times down to the Reformation, far less considerable and agreeable, than that of Greece and Rome. The Popes, whose Hands had been tyed in a great Measure before, whilst the Roman Empire subsisted, now found themselves much more at Liberty, and went fast forward with their Project, of erecting and establishing that Tyranny over the Consciences of Men, which they exercised for many Ages, the most prodigious and amazing, that had ever yet appeared in the World. For tho' their Pretensions were the most Groundless and Ridiculous, that

that could enter into the thoughts of Man, yet by the help of that Blindness and Wickedness, which were become in a manner universal, they prevailed most mightily; tho' not without some Opposition from Princes, where they found themselves aggrieved and oppressed by them. Accordingly the History of those Times is pretty much taken up in the Relation of those Scuffles; wherein there appears so much Impudence on one Side, and Weakness on the other, that one is at a Loss which to admire most. In short a Man meets with little else there, but a Picture of human Nature, in its utmost Deformity; such as he can hardly look upon with Patience, much less with Pleasure. The Quarrels of Heathens with one another, related in antient Story, have nothing of that bare-faced Defiance of all Equity, Modesty, and common Sense, one every where finds in History on the Side of the Popes of Rome, and their insolent Parti-

zans amongst the Clergy ; nor of that Baseness of Spirit shewn by Princes and People, in their Submission to such outrageous and abominable Tyranny. The Student therefore may content himself, with giving this part of History a transient Survey, in that of the several Nations of Europe, whose Story it may be proper and of use for him to be acquainted with. What those are I come in the next Place to consider.

For any Man to pretend to make himself a thorough Master in the History of all Nations, is a design Ridiculous, because utterly impracticable ; and could neither yield profit or delight, answerable to the Time and Pains it would require, if it was feasible. Besides old History then, which because of its great Importance to an useful Knowledge of Mankind, as well as upon other Accounts, seems indispensably necessary for a professed Scholar, the History of his Native Country, with

with that of the neighbouring Nations, which by their Situation have been, and must unavoidably be, frequently engaged with it, either as Friends or Foes, seems all that is further necessary for him to enter into the Detail of. A very slight Survey of others, in the great and remarkable Revolutions, that have happened therein, may suffice ; such as may be had from *Puffendorf's Introduction to History*, and other such Books. But the History of a Man's own Country, with that of its Neighbours, it may be worth a Student's while, to take a more particular View of ; at least for the Times since the Reformation. He must begin with *England* ; the best general History of which is, beyond Comparison I believe, that of *Rapin's*, which perhaps may suffice, at least for the Time before the Reformation. But if the Student has a mind to go further, he may have recourse to *Tyrrel* ; who will direct him too, to the Sources from

which our History is derived. For that of the Neighbouring Nations, England has been mostly concern'd with in the way of Peace or War, he may have recourse to *Buchanan's History of Scotland*, *Mariana's of Spain*, *Daniel's of France*, and *le Clerc's of the united Provinces*, which perhaps may be enough.

But besides civil History, which alone I have been hitherto speaking of, it will be requisite for the Student to have some Acquaintance with *Ecclesiastical*. That for the first four or five Centuries after Christ, may be seen in *Eusebius*, *Socrates*, &c. But in my Opinion, it would be proper to prepare himself for the Reading of them, by the Perusal of *Monfieur le Clerc's History of the two first Centurys*. He will find there many judicious Remarks of great Use to preserve him from being misled in the Reading of Ecclesiastical History. Which ought to be perused with great Caution, as being generally writ exceeding partially, and almost always
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in the Strain of Panegyrick or In-
 vective, according as Persons or Opi-
 nions are looked upon by the Au-
 thors, as Orthodox or Heretical. As
 for the ecclesiastical History of the
Dark Ages, wherein *Popery* was
 hatched and brought to Maturity,
 it is such a Misshapen Lump of Ab-
 surdity, Barbarity and Roguery, as is
 a standing Reproach to human Na-
 ture, and nauseous to the last De-
 gree ; infomuch that I judge it
 needless, for Students in General at
 least, to trouble their Heads with
 any more of it, than what they find
 intermixt with the Civil History
 they read ; they will meet with e-
 nough of it there, to turn their
 Stomachs, unless they are wonder-
 fully set indeed, for the digesting of
 Nonsense and Impiety. After the
 Appearance of *John Hufs* and *Je-
 rome of Prague* against the Corrup-
 tions of the Church of Rome, Ec-
 clesiastical Affairs begin to be of
 some Importance ; and *L' Enfant's*
 Historys of the Councils of *Pisa*,
Constance

Constance and *Basil*, which *Father Paul's* of *Trent*, are well worth the Reading, as also *Sleidan's* Account of the Reformation in Germany. *Gerard Brand's* Relation of that in Holland, and *Ruchatt's* of Switzerland, are said to be well writ. And *Bishop Burnet's* History of the Reformation in England, is perhaps the most Authentick, and the best supported by proper Authorities, of all the Historys, whether Civil or Ecclesiastical, that were ever writ, at any considerable Distance of Time from the Facts related. But if any one should think it too tedious to read all these several Authors, he may content himself with the Abridgement of the last mentioned, and *Mr. Basnage's Histoire de la Religion des Eglises Reformées*.

VII. I proceed now in the next Place, to lay down some Directions for the Study of *Eloquence*; by which I would be understood to mean, *The Delivery of good Sence, in proper Language, suited to the Nature of the Subject*

Subject or Design ; and in due Method. I am not much concerned, whether this Definition of mine, jump exactly with those given us, by the professed Masters of Rhetorick. This is the Meaning, wherein I desire to be understood, whether it be precisely the same with that of others, who write of Eloquence, or no. Now according to this Account of it, three Things are apparently requisite therein. 1. The Invention of Matter, or Sentiments, conformable to the Nature of Things, and of Importance to the Design proposed. 2. The Invention of just and proper Language, to express the same, in a smooth easy Manner ; and, 3. Such an orderly regular Disposition of the several parts of a Discourse, as may be most conducive to a right Understanding of what is said and fixing it in the Memory. With regard to this last Article, the Moderns have, I think, outdone the Antients clearly ; and therefore for the Rules of good Method, *Malebranche,*

branche, Croufaz, Le Clerc and other Writers of Logick, may be consulted ; for the former *Tully, Quintilian, Dionysius Halicarnassæus, and Longinus*. They have indeed much dry Matter upon the Subject, of little or no use, and sometimes not very intelligible ; which the Reader may pass slightly over ; and employ his Attention upon what he finds more intelligible and useful. The Truth of it is, a readiness of Invention, wherein the Talent of Eloquence chiefly lies, is a natural Gift, capable of Improvement indeed from Use and Exercise, but of very little, if any at all, from any Rules I have ever yet met with, either in the Antients or Moderns. *Horace* says very justly.

Scribendi recte Sapere est et Principium et Fons.

He speaks indeed with Respect to Poetry ; but it will hold equally in Prose ; and therefore the Foundation of *Eloquence* ought to be laid in the Study of the Sciences, especially
History

History, Morality and Divinity. After the Mind has been well stored with Knowledge, drawn from the best and most elegant Writers, in those Parts of Literature, it is then Practice joyned with the constant Perusal of of the best Patterns for eloquent and fine Writing, must bring a Man to speak and write like them. The Rhetoricians Rules, except what relate to Order and Method, signify not very much in my Opinion : they extend little further, than only to caution a Man against such gross Faults, as Persons of any extensive Knowledge, very conversant in good Authors, can hardly be guilty of, and consequently are of no very great Use.

But before I proceed further, it is necessary to consider, whether it may be expedient, or worth a Man's while, to attempt the Attainment of this Talent of *Eloquence*, in any but his own Mother-Tongue ; to which I think, the Answer is obvious, that it manifestly is not, unless he lies
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under a necessity of Speaking or Writing much in any other Language. The Variety of Languages in the World, is a great Misfortune upon Mankind, and perhaps one of these entailed upon them by the fall of Adam, since, to mention no other inconveniencies arising from it, Men of Letters are thereby obliged to spend a great deal of their Time upon Words, that might be much more profitably employed upon things themselves. Did but Grammarians and Criticks duly reflect upon this, they would not be so generally guilty of over-rating their Professions as they do, nor imagine the Height of all Learning to consist in a critical Knowledge of Languages, and such too as have been dead for many Ages, It's certain a Man's Native Language, is of infinitely more Importance to him, than any other can be. In his own Country, he can have little or no Occasion to speak any other, at least no Occasion, that can make it necessary, or reasonable, to spend so much

much Time, upon a dead or a foreign Language, as must be spent, for the attaining to speak it, with any tolerable Readiness and Propriety ; and he can have still less Occasion to write it, unless his Parts qualify, and his Inclinations lead him, to write for the Instruction of the learned World in general: But Men so qualified and disposed, are, I think, not many ; and therefore it is a good Rule for the Generality of Students, never to engage in any Attempt of that Kind at all: It is sufficient for them, to be Masters in the writing, and speaking of their own Language, elegantly and handsomely, upon all Occasions: They will, perhaps, find that Task enough of the Kind. This is certain, that their attempting it, in other Languages, will be so far from being any Ways subservient to a proper, easy, genteel Way of expressing themselves in their own, that it will be indeed an Hinderance thereto, especially if it is a Latin Style they labour for ; the Cast of which is so vastly different

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from that of our English Tongue, that to spend Years together in the Pursuit of it, as they must do, if ever they mean to succeed in such a Design, will have no good Influence upon their English Style; but be apt to render it stiff and unfashionable: And for a Man to be able to speak, or write Latin, better than his own Language, may serve to make silly People admire him for a great Scholar, but can never, except in the Case above mentioned, answer any useful Purpose of Life, or be at all for the Credit of his Discretion, among such as know how to set a due Estimate upon Things, and rate them according to their real Value.

But if a Man has useful Improvements in any Part of Learning, to offer to the Publick; and is desirous to render them of general Service to the learn'd World, by writing in *Latin*, a Mastery in the Style of that Language then becomes necessary, and the Study of it commendable. The Way to succeed therein, is to join the daily
Practice

Practice of Writing, with the constant Perusal of the choicest Authors of *Antiquity*; for the best Way is to form himself upon the best Models, and those undoubtedly are the Old Roman Authors themselves, who flourished in, or about, the Times of *Augustus*: such are *Salust*, *Cæsar*, *Tully* and *Livy*, to which may be added *Terence*, who writ, indeed, a good while before; but when the Language was in as much Purity and Perfection, as in the Days of that Emperor. Those Authors may perhaps suffice for the Purpose: But if any one pleases, he may add to them *Suetonius* and *Tacitus*, who both writ in good Language enough. Several of the Moderns, it's true, have writ very prettily in the Latin Tongue; yet they all of them, I believe, fall short of those above mentioned; and no Wonder. Besides that, in any Thing out of the Way, or uncommon, either as to the Use of Words, or Construction, they can not be depended upon, or followed, without Authority for it from

the Claſſicks : Their uſe alone will warrant nothing ; and therefore the readieſt and ſafeſt Way will be, to learn a Latin Stile from ſuch Authors alone, as are allowed to be the Standard of the Language, and whoſe Authority for that Reaſon may be ſafely followed.

One Thing of ſingular and extraordinary uſe to ſuch as are deſirous to attain a good Latin Style, is to read ſome of the Choiceſt amongſt the Claſſick Proſe-writers, with Engliſh *Translations* both *literal* and *proper* : And in ſo doing, to compare the Translation with the Original, till they can render the Engliſh, into the Latin of their Author precisely. *Literal Translations*, they ſhould begin with ; and after they have gone through two or three Authors in this Method, advance to *Translations* of Freedom in proper handſome Language. It is a pity that none of thoſe who have attempted the Translation of the Claſſick Hiſtorians or other Proſe-writers, ever thought of Publishing
their

their Translations together with the Original Authors, in two Columns. Two or three of the fine Historians, with *Terence* and some of the Epistles and others Pieces of *Tully* published in that Manner, would be very convenient and serviceable, and enough too to the Purpose of attaining a ready use of a good Latin Style; perhaps equal to Conversation it self, if not preferable to it, at least in one Respect more advantageous, by furnishing the Tyro, with better Latin for his English, as oft as he wants it, than any even the greatest Masters of the Latin Tongue could help him to, in the Way of Conversation. For the great Advantage of constant Conversation for the Attainment of a Language, lies in the perpetual Exercise of the Invention, in what a Man says himself; and the like perpetual Assistance given to his Invention, in the constant Suggestion of Proper Language, by those he converses with. Now both these Advantages are to be had from the Method of proceed-

ing here advised, and the latter of them to a greater Degree of Perfection than can be had in the Way of Conversation.

As for the Generality of Students, they have no Occasion to trouble their Heads about a Latin Style at all ; and seldom any of them do, I suppose, after they leave the University. It is enough for them to attain to an Elegancy in their own Language. For that is no very easy matter, but requires a good deal of Application. The Way is to write much, and in Imitation of the best Models ; which, and which alone, should be read over and over again, for the Purpose. We have a great many fine Sermons in our Language, that may be very proper for this Design ; but none that I know of, better than *Arch-Bishop Tillotson's*, and *Dr. Clarke's*. The *Spectators* too for Politeness and Elegancy of Style, are, I believe, inferiour to nothing in our English Tongue. And for Philosophical Language, *Mr. Locke's Writings*

ings are the best Pattern we have, in my Mind. Perhaps the Works I have mentioned, if well read, over and over again, and imitated in the constant daily Exercise of the Pen, may be enough, to bring any one to a ready, handsome, elegant use of the English Tongue. And what I would advise upon this Occasion is, to read now and then a *Sermon*, *Spectator*, or *Chapter* in *Lock*, two or three Times very attentively over; and after that to set Pen to Paper, upon the same Subject; and in the doing of it, to recollect, as much as possible, the Thoughts and Language of the Author. This, if any thing, will work a Man in Time into a Way of thinking and writing, like that of the Models he proposes to form himself upon. And this Method, I think, it will be best for him to pursue for some Time; till he finds his Invention more free and nimble, with regard to both Thoughts and Language; after which, he may now and then give it a more Severe Exercise, by composing

composing without the Help of Reading to prepare him for it. And if he employs himself sometimes in the Translation of a Classick Author, it will contribute not a little to the Improvement of his Style ; because the Thoughts being there all ready provided to his Hands, his Invention will not, as in the other Cases, be divided betwixt them and Language ; but be at full Liberty, to exert its whole Force upon the latter only ; and consequently his Progress and Improvement therein, will be much quicker, than where he is to sweat for both Thoughts and Language, at the same Time.

VIII. I come now in the next Place to speak of *Poetry*, not as an Art, I should much recommend to any one, to endeavour after an Excellency in ; or to spend much of his Time upon, if he has a Talent that Way ; for it can not, I think, be made subservient to any *important* Purpose of Life, where Prose will not do as well, or much better. It is, indeed, the highest and noblest of all Diversions: But then that is the best,

best, the very utmost that can be said of it. Its Language is, by no Means proper for the Delivery, or Teaching, of the Sciences ; and has rarely been used in any of them but Grammar; the Reason for which is, I suppose, that *Grammarians* are generally greater Triflers than other Men. Rules, especially such as are designed for Youth, ought to be in the plainest Language ; which that of the *Poets* is not ; and therefore ought not to be made use in those of Grammar, any more than Arithmetick, Geometry, or Algebra ; where every Body must own it would be ridiculous. A Regard to the measure to be observed in versifying, as also to Rime in our English Tongue, obliges the Poet to depart perpetually from the manner of Expression used in Prose, both as to Words, and the order of placing them ; which occasions a Difficulty insurmountable to Youth, unacquainted with any thing of that kind before. Besides the Subject of Grammar is too dry, to admit of the usual Embellishments of Poetry, and therefore

fore can receive no Advantage from that Way of Delivery, was it never so intelligible. But this by the bye, for the Benefit of my Brethren, to prevent their Clogging the learning of the Latin Tongue with Difficulties, which is Difficult enough without them.

I have above dissuaded Students, that have no occasion to write in Latin, for the general Benefit of the Learned World, from troubling their Heads about a Latin Style in Prose at all ; because it is to them perfectly useless. The Writing of *Latin Poetry* is still more apparently so, and what no Man of Letters can, it's plain, have any real Occasion for at all. It is therefore ridiculous to waste Time in that sort of Exercise, and almost as ridiculous to spend it, in reading any Modern performances of that kind. As the use of Poetry is only for Diversion and Amusement, there is enough of it in the Latin Tongue, left by the Antients, to answer that purpose, more effectually than any Modern Poetasters can by any Productions of theirs in
that

that Language, pretend to do. 'Tis great pity the fashionable Way of Education in our Schools and Universities, should give so much Encouragement to such an impertinent idle Practice, which not one of a thousand can ever attain to any thing of a Mastery in, and none at all to an Equality with the celebrated Poets of Antiquity. Those that are guilty of Misemploying youth in so sorry a Way of consuming their Time, might do well to reflect upon those words of *Horace*, which he comically represents, as spoken to him in a Dream by *Quirinus*, to correct in him his Itch to be writing Greek Verse.

*In Sylvam non Ligna feras insanius, ac si
Magnas Græcorum malis implere Catervas.*

He thought it ridiculous for one *natus mare citra*, i. e. a Roman, one that was no Native of Greece, to set up for a Greek Poet, especially when that Nation had produced so many excellent Poets ; whose Performances in their own Language, he could never expect to come up with,
tho'

tho' he had as much Reason to hope for it, as any of our modern Pretenders to *Latin Poetry* have to come near him, with the other fine Poets of his Age. Besides in reading the Antients, a Man improves himself not only in their Language, but History, Mythology, and Antiquities too, at the same Time ; which Advantages are not to be had from any modern Performances ; nay, and as to the Language, few if any of them, are without their Flaws, and Imperfections ; by which a Reader is in danger of being misled.

All this is so apparently agreeable to Reason, and the Scribling of Latin Verse so manifestly trifling, that I could not but smile, at reading the following Words, very gravely and seriously delivered, by a Great Master in Critical Learning ; but one who seems to set too Great a Value on it perhaps because he excells in it. *Dolendum atque indignandum*, says he, *jam a literis renatis pueros ingenuos ad Dactylica, quod genus patria lingua*
non

*non recipit, ediscenda, ferulâ scuticâq;
cogi ; Terentiana vero metra, quæ
domi tamen et in triviis. inscientes
ipsi cantitant, Magistrorum culpa
penitus ignorare.* As if it could
signify a Chip, for any but Criticks
by Profession, concerned in the Pub-
lishing of old Poets, to trouble their
Heads much, if at all, about the one
or the other Kind of Metre he
mentions. The learned Author, since
he so pathetically laments the great
Oversight of our Schools as to this
Matter, should, I think, have infor-
med the World, of what Use or Ser-
vice it can any Ways be, for Boys
to be so exactly instructed in the
Rules of Latin Metre ; which they
seem none of them to have any Oc-
casion for at School ; and if, they
should, by turning Criticks and
Editors afterwards, find a Want of
that wonderful Sort of Knowledge,
may have as much of it as is to be
had, in a few Days, from the old
Grammarians, or others. Besides if
Youth must needs trifle, in Com-
pliance

pliance with Custom and Fashion, is it not enough to do it, in Heroick or Elegiack Verse? will not that be sufficient to save their Credit in the University, but they must likewise be engaged in all the Profundities of the *metra Terentiana*? about which your Criticks are not yet agreed; Witness our Author's *Schediasma*. What Manner of Occasion there can be for them, I see not for my Part, unless our Youth are to be all, or any of them, educated in Order to spend their Days in the Scribbling of Latin Comedies, instead of the Writing of English Sermons, &c. If that was the great End of Education, or but any End at all of it, then indeed there might be Occasion for all that Grief and Indignation, our Author expresses for the Neglect of his dearly beloved Metre: otherwise the vast Concern he shews for such a Trifle, might as well have been spared, I think.

But I must not let the Words above quoted pass, without a further
Animadversion

Animadversion upon them. It's strange, a Gentleman so profoundly learned in the *metra Terentiana*, and other *metra* of the Latin Tongue, should be so little acquainted with those of his own Language, as to deny that our English Poetry admits of *Dactyls*. We have more than one or two Sorts of Verse in our Language, which are entirely made up of *Dactyls*, excepting only a long Syllable, or what is equivalent, two short ones to begin and end the Line with. The Song of the *Tippling Philosophers* is all in such Kind of Verse. And our Author remembers, no Doubt, by a very good Token, one Stanza at least in the *Marine Ode upon Old Tom Bostock*, every Line of which is a Confutation of his Assertion, that our Language admits not of *Dactyls*. But the Subject is too trifling to admit of any Enlargement, and therefore I return.

Such then, I say, as have a Mind to be Poets, should attempt it in their own Language, and not in one long

since dead ; wherein they can have little Hopes of succeeding to any Purpose, much less equalling the noble Poets of Augustus's Age. One Help towards it, is to read the old Poets, Greek and Latin, especially *Homer* and *Virgil* : They will furnish them with plenty of fine Thoughts, and beautiful Images, proper to elevate the Fancy, and improve the Imagination. These must be followed by the choicest of our English Poets, amongst the works of the *Translation of Virgil* by Mr. *Dryden*, and *Homer* by Mr. *Pope*, deserve perhaps the first Place. The latter at least, for fine Poetick Language, exceeds every Thing that I have seen. *Milton*, for Sublimity of Invention, has none I know of to equal him but *Homer* : Tho' there are, in my Opinion, some fundamental Flaws, in the Plan of his Poem, proceeding from a Defect of Judgement in the Author ; which because they have not, I believe, been taken Notice of by others,

I shall here offer to the Consideration of the Critics.

I. The Poem is founded upon a very absurd Supposition, that has not the least Appearance of Probability ; but on the Contrary, seems utterly impossible, viz. The Rebellion of Angels against God, with a Design to dethrone him ; a Design that could never enter into the Thoughts of any created Being, especially of exalted Knowledge, as the fallen Angels are every where represented by the Poet. This therefore is contrary to a Rule, as sacred as any in Poetry besides, expressed in these Words of *Horace*.

Ficta Voluptatis causa sint proxima veris.

For the Thing here supposed by the Poet, is so far from being *proximum vero*, that it is at as wide a Distance from it, as Impossibility it self can set it ; and an Impossibility apparent and visible to the last Degree. This is to the Tune of,

*Humano capiti Cervicem jungere
Equinam,*

to joyn Stupidity, carried in Supposition to the utmost Excess, to a Height meerly imaginary, and in Nature impossible, with the most elevated intellectual Powers ; such as the Poet up and down intimates those of the fallen Angels to be. Which, in my Mind, is just as ridiculous, as it would be to represent a Man as a Mathematician of the first Rank, but yet uncapable of counting to twenty. This therefore seems an unpardonable Flaw.

2. The next is a Sequel of the former, and what some perhaps will think, may be more properly reckoned a Part of it, than a distinct Fault, viz. the introducing the Rebel Angels blaspheming. This is making them talk in Character, it's true ; but if that was sufficient to justify the Poet, then might the vilest Piece of Stuff, that ever appeared upon a Stage, *the Beggars Opera* be defended ; because all the Wretches that act in that *Nauseous Farce*, setting aside their unseasonable Singing, act and talk

talk in a Manner suitable to their Characters. But Characters so shockingly vicious, should, in my Mind, be very sparingly introduced into Works of Invention of any Kind; and where they are, it ought ever to be done in a Way proper to heighten, and not lessen our Abhorrence of them, by making them too familiar to the Mind: Which is the Fault of *Paradise lost*, as well as the sorry Performance mentioned above. The Reading of Blasphemy indeed naturally raises Horror in religious Minds, but then that in the Case before us, proceeds from the Nature of the Thing only; and not from any Art or Contrivance of the Poet. He makes the wicked Angels pour forth one blasphemous Harangue after another, without any Interruption or Correction, or any ill Consequence redounding therefrom to the Blasphemers in the Sequel of the Poem; so that his Conduct in this Matter, has a Tendency to take off very much from that Abhorrence,

horrence, the Mind naturally has of Blasphemy. Swearing and Cursing are allowed, I presume, by all Persons of any Taste, too grating to virtuous Ears, to be at all used in Poetry, or upon the Stage, but Blasphemy is still worse, and therefore is not to be born with by any Means ; as being not consistent with the Reverence due to the great God, and naturally tending to the Diminution thereof. The Design of Poetry is to please and entertain the Mind ; but Blasphemy, even in the Mouth of Dæmons, is so far from answering such an Intention, that it is offensive and shocking to the last degree, utterly incapable of being rendered agreeable, by any Management of a Poet ; and if it was not so, that would be only a stronger Reason, why it ought to have no Place in Poetry. For my Part, I could never read those Passages in *Milton* I here except against, without Pain, and some Indignation against the Author, for defiling his own Invention, and the Minds of his Readers

ers, with such abominable Stuff, as ought to have no Admission into the Thoughts of Men, upon any Pre-
tence whatever.

3. Another Thing hard of Digestion in *Milton*, is the Fight of Angels, which, by common Supposition, are immaterial Beings ; and therefore it looks ridiculous at first Sight, to represent them as cutting, flashing, and stabbing one another. If it should be said in Answer to this, that they are likewise vulgarly supposed capable of assuming Bodies, which is sufficient to justify the Poet. I humbly conceive it is not. For to take no Notice of the Absurdity of supposing them capable of receiving Pain by the Wounding of such Bodies, they are likewise supposed capable of laying them aside at Pleasure : which Power rendered the Use of all Arms, both offensive and defensive, the Poet has supplied them with, perfectly needless and ridiculous ; because by suddenly dropping their Vehicles, they could prevent, or immediately deliver

deliver themselves from all Pain : and therefore it was needless for any of them to hold up a Shield, to guard off a Stroke ; when throwing away his Body at once, was a much better Security against the Mischief apprehended. Our Author was drawn into this Absurdity by *Homer*, who has set his Gods a fighting in the *Iliad* ; a thing not only ridiculous, but profane in him, if he looked upon them as real Beings, and Objects of Worship : but if he did not, as, by the Freedom he affectedly takes up and down to ridicule them, one would think it impossible he should, he was then to be sure a down-right Atheist : for he appears not in his Writings to have had the least Apprehension of any other Gods, but such as he drolls upon. His Thoughts as to that Matter go no higher than Jupiter, whom he spares as little as the rest of the Tribe.

4. The Introducing of God, and the Son of God, as Actors in his Poem, and delivering themselves in
long

long Speeches, is, in my Mind, an unpardonable Boldness. A Poet may contrive Scenes of Action, and find Speeches for his Fellow-Mortals of of the highest Degree, because if he trips in his Judgement, and does not well suit their Characters, no Harm is done. But shall a Man, a poor short-sighted Creature, dare to bring down the most high into a Scene of Diversion, and assign him his Part of acting and speaking, as if he was a proper Judge of what is fit for him to do, and to say, upon any Occasion, wherein, to serve the Ends of his own Vanity, or Amusement, he has a Fancy to introduce Him, Him whose Judgements are a great Deep and whose Ways are past finding out; and where if the presuming poor Animal steps never so little awry, in applying to him, any Action or Language unsuitable to the Character of his unfathomable Wisdom, it is Blasphemy; however his Weakness may excuse him from the Guilt of it, in the Eye of his merciful

merciful Creator ! Shall Men be less tender of the Honour of him, whose Honour ought to be the End of all their Actions, than *Augustus* was of his own ; who gave Charge to the Prætors *Ne paterentur Nomen suum Commissionibus obsolescere* ? The Emperor judged right, in thinking his Honour would be endangered, from the insipid Praises of silly Orators and Poets. But how much more difficult is it, to make God act a Part in an Epick Poem, suitable to his Glory, than to celebrate the Praises of a Prince, in a Way that shall not discover the Flaws of his Character, or place it in a disadvantageous Light ?

Besides these Faults in the Plan of *Paradise lost*, there is another observable in that admired Poem, viz. the Negligence of the Author with respect to the Smoothness of his Verse, which is sometimes scarce distinguishable from Prose. Had the Delicious Translator of *Homer* acquitted himself no better in that Respect, he would never have found his Advantage

tage with regard to his Character as a Poet, and other Ways, so much as he has done. If a Man pretends to write Verse, let it be Verse indeed, and not move on here and there with a Roughness scarce allowable in Prose. The Advantage, of Smoothness and Glibness in the Numbers of a Poet is no where more visible than in Mr. *Pope's* Translation of the Catalogue of the Ships in *Homer's Iliad*; which tho' one of the dryest Subjects in the Poem, is thereby rendered one of the most agreeable.

The Reader will, I hope, be so good as to excuse this long Digression; and the rather, because it is not wholly foreign to the Subject I am upon. The rectifying of Mistakes in the Conduct of a Poet, of *Milton's* Fame and Authority, is a means to prevent others from being misled into an Imitation of his Faults, as he was by those of *Homer*, who having foolishly set his Gods together by the Ears, and made Jupiter superintend and direct now and then in the Scene of Ac-

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tion at Troy, our Author must needs do something like it : but being in want of Gods for the purpose of fighting, he has made the Good and Bad Angels fall to it ; and has, with great Imprudence and Irreverence, engaged the Son of God, in such a ludicrous Piece of fiction : Whilst God the Father has much the same Superintendency assigned him in the whole Affair of the Poem, as Jupiter has in the *Iliad*. Which are extravagances, *Milton*, it's likely, would never have thought of, had not *Homer* set him a Copy.

What has been said above of Eloquence, may be applied to *Poetry*, that it lies chiefly in a Readiness of Invention ; for which the Reading of Good Authors, and Exercise are the only Helps. As for the Rules laid down by the Writers of the *Poetick Art*, those give little or no help to the Invention ; but direct only to the right Application of it : By cautioning the Poet against such Flaws or Defects, as would spoil the Beauty of his Work ;
and

and balk him, in his Design of being agreeable. Those, he that pleases, may find in *Aristotle's* and *Horace's Art of Poetry*, *Mr. Pope's Essay upon Criticism*, *Le Bossu of the Epick Poem*, and others. I shall only add with regard to the *Epick Poem*, that the Rules thereof were taken by *Aristotle* almost entirely from the contrivance of *Homer's Iliad*, and are in part founded upon such Views, as there is not the least Appearance, the Author ever had. His only Intention, so far as can be gathered from his Poem, was to entertain, and divert ; not to form the Manners of his Reader, which *Le Bossu* makes to be the End of an *Epick Poem*. The same may be said of *Virgil*, who never dreamt of teaching Morality, or forming Manners in his *Æneid*. And indeed those two celebrated Poems are so far from being fitted to Answer any such Intention, that the *History of Don Quixot*, ludicrous as it is, has more Moral Instruction in it, than them

both put together. Homer's Work, considering his great Freedom with the Gods of his Country, if he did really believe in them, is horribly prophane ; but if he did not, which is much the more likely Supposition, he was certainly an Atheist, as well as *Virgil*, who was undoubtedly such, if he was, as some will have it, a professed Epicurean. And Men of that Character were not likely to trouble their Heads much about mending the Morals of Mankind ; nor is there the least Evidence in what they have left behind them, they had ever any such Design ; if they had, they have been very awkward and unlucky, in the Execution, to leave no Trace or Token of it therein at all.

IX. I shall conclude this Chapter with a Word or Two of Advice about *Critical Learning*, for having in my *Essay upon Education* spoken of the most proper Method of proceeding to attain a Moderate Skill in the learned Languages, it is but
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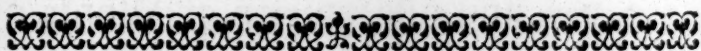
little I have to add to what has been there said. The Person that has a Mind to go further than that Treatise directs, and push his Knowledge of that kind to a Critical Exactness, ought, in the first Place, to be provided with the *best Editions* of the old Greek and Latin Authors, furnished with the Notes and Observation of the most learned *Criticks*, especially those relating to the right Reading ; which a Man ought to be well assured of, as he goes along. Notes of that kind, writ as they should be, such as those of *F. Gronovius*, and *Nich. Heinsius*, are exceedingly useful and improving.

2. He ought to be furnished with good *Lexicons* and *Dictionarys*, such for the *Greek Tongue* are *Henry Stephen's Thesaurus* and *Constantine's Lexicon*. *Scapula's* is a good Book, but it is only an Abridgement of *Stephen's*. The best *Dictionarys* for the *Latin Tongue* are *Rob. Stephen's Thesaurus*, *Calepine's* and *Basil Faber's*. We have none published here in
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England,

England, that deserve to be named, but *Cowper's*, which too is but a Transcript of *Stephens's* Abridgement of his own Work, with a Translation of the French therein, into English; as I have been assured by one, that was at the Pains to collate them pretty much. I saw it my self to be fact in one Article my Friend pointed me to, and he affirmed he found it to be so up and down, wherever he examined them. But *Cowper* was willing to have it pass for a Work of his own compiling, and was therefore judged worthy of a Bishoprick for his Pains. Such Luck have some Men in the World, whilst others drudge hard for the Service of the Publick, without Reward, or the Hopes of any proportioned to their Merit in this Life. But happy is the Man, who can notwithstanding support himself, in a constant laborious Endeavour to be usefull to Mankind by a Nobler Principle than that of a View to present Interest.

3. I think it would be most proper for a Person, who proposes to himself the attaining of a Critical exact skill in the Latin Tongue, to read the Writers of the Purest Times in the first Place ; and not meddle with the rest, till he has made the other familiar to him. Such are the Authors who flourished before the Reign of Caligula. Each of those ought to be read twice over at least, before he is laid aside, to make Room for another ; and those who write in Prose, ought, in my mind, to go first. After a Man has thus gone the purest Writers two or three Times over, he will then be a good Judge of what is rare and uncommon, in the use and Acceptation of Words, or Grammar, and may take a Review of them, setting a Mark in the Margin over against every Thing he meets with, that is a little out of the Way, or extraordinary. Thus he will be enabled by running over the Margin of an Author, to refresh his Memory, at a small Expence of Time, in all his

his Singularities: And will render those things Familiar to the Mind, which by Reason of their occurring but seldom, would be apt to slip the Memory. But then this Method must not be taken, as I have said, till he has, by reading the purest Writers over and over, got a large Acquaintance with the Language; till then he will not be well able to distinguish betwixt what is ordinary, or of common Use, and what is not, and so be in Danger of marking those things for Rarities, which are far from it, to the blasting in a great measure, his own Design in this Way of Proceeding; and defeating the End he proposes by it.



CHAP. III.

Directions for Study accommodated to the different Circumstances of Students.

I Proceed now to offer my Advice for the Conduct of Study, suited to the different Circumstances of such,

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as either are, or ought to be engaged therein ; by directing them to such Parts of Literature, as I judge it proper for them to apply themselves chiefly to. And here I lay down this in the first Place, as a Principle, the Reason whereof is too obvious, to suffer it to be disputed. That all Persons of Leisure, of what Rank or Condition soever they be, ought to apply some Part of their Leisure-Hours to the Improvement of their Minds in useful Knowledge. Even Self-Love requires this from them, if they have no Regard to the Service of others. For Knowledge is Light, and the more a Man has of it, the better he will see his Way through the World, the better and the more successfully will he be able to conduct his Affairs, and avoid those Difficulties, and Inconveniencies, which People by their Ignorance are frequently involved in. Ninety nine Parts in a Hundred of all the Miseries Mankind suffer, are owing to the Want of Virtue or Knowledge : and tho' much

much the greater Part of them, are to be charged to the Account of the former, yet many and grievous are the Calamities, that belong to that of the Latter. The Ignorant indeed are generally conceited enough, to imagine the Distresses they fall into through ill Conduct, owing to any thing else, rather than Want of Sense and Knowledge, but wiser People see how they trip, and where oftentimes a little more Sense and Knowledge than they are Masters of, would have prevented the Evils they groan under. And therefore it concerns all People that have Time for it, as they value their own Happiness, to endeavour after Knowledge ; especially such as immediately relates to the Conduct of Life. Nay, if Study be considered only as an innocent Amusement, it is of no small Importance to the Happiness of such as have an Appetite to it, by keeping them out of the Way of Diversions that are dangerous, and in the Issue oftentimes criminal and pernicious. How many Men have
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run the utmost Lengths in all Manner of Debauchery and Wickedness, who could never have gone to those dreadful Extremities, had they but known how to divert themselves with a Book? Men can not be Idle, one Thing or other they must constantly be employed in; for a State of Inactivity, for any long continuance, is insupportable to human Nature. And therefore it is a great Happiness as being the greatest Security to their Virtue, for Persons of Leisure to have a Relish for Books and Study; wherein they may find Diversion at all Times, not only innocent, but improving; such as has a natural Tendency to restrain the Fury of their Passions; by producing a habit of Thinking and Reflection, and so making them wiser and better, and consequently more happy; for true Wisdom and Happiness usually go together; the former is naturally Productive of the latter; and tho' it's true there are some Calamities and Distresses, which the Wise and the Foolish are alike exposed

posed to, yet they do not feel them alike, or at least the former are much better able to bear up under them, and are less affected in their Happiness by them. Besides it is a Duty incumbent upon all Men, to make themselves as usefull to the World about them, as they can ; for which purpose Virtue and Discretion are of all things the most subservient. And as Duty and present Interest are commonly linked together, they are in no case more visibly and remarkably so, than this. A generous hearty Concern for the good of others, if it be not the only, is at least the most likely and sure Way to a general Reputation and Esteem, especially amongst the Wise and the Good ; whose Favour, next to that of the Almighty, is of all Things in the World the most desirable ; as manifestly tending, above every thing besides, to the Security and Happiness of Life. But it is needless to enlarge upon a thing so apparently reasonable : For tho' Idleness and Folly may dispose some People to set light by the Advice
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here offered them, yet none, I presume, will be found such barefaced Patrons of Ignorance and Blindness, as to pretend to dispute with me the reasonableness of the Principle above advanced; which, because of its Importance, and to leave, if possible, an Impression from it, upon the Minds of the most Thoughtless and Negligent Readers, I shall here repeat again, viz. *That all Persons of Leisure, of what Rank and Condition soever they be, ought to apply some Part of their Leisure-Hours, to the Improvement of their Minds in usefull Knowledge.*

Persons of Leisure may, I think, conveniently enough for my present purpose, be distinguished into the several Classes following. 1. Gentlemen, or such as live upon their Estates, without being engaged in any Trade or Profession. 2. Persons of Genteel Professions or Trades, that are not so entirely taken up in the Business of them, but that they have a pretty good deal of empty Time upon their Hands, as Lawyers, Physicians,

ficians, Merchants, &c. 3. Clergy-Men ; and lastly, 4. Ladys of Fortune. I shall address my Advice to each of these, in the order I have here named them.

I. The proper Business of *Gentlemen* as such, is, I presume, to serve their Country, in the Making or Execution of the Laws ; as likewise in preventing the Breach and Violation of them, by preserving the Peace and good order of the World about them, as much as possible ; by the Encouragement of Virtue, especially Industry and Frugality ; and the Discouragement of Vice ; by finding out Ways and Means of employing the Poor ; and thereby keeping them from Idleness and Starving. I may upon this Occasion apply the Words of the Poet to the Gentleman, *hæ tibi erunt artes*, this is your Business in the World. And how much is he obliged to his Maker, that has so noble a Situation in Life assigned him, wherein he may have the most delicious Enjoyment of it, and constantly feel

feel the greatest and most exalted of all pleasures to a generous mind, by being the Instrument of so much good to his Fellow-Mortals. For in short, Money commands the World ; and the Man that has it in great Plenty, and has withall but a Heart and Discretion to use it, as he ought, may do almost what he lists ; and make the World about him, dance after his Pipe, pretty much as he pleases. It is therefore a wretched and pernicious Mistake, for a Gentleman to imagine, that because he is, by the Bounty of Heaven, discharged from the common Drudgery of Life, he has therefore nothing to do but idly to enjoy it ; and may say to his Soul, take thine Ease, Eat, Drink, and be Merry. The Man that so far forgets himself and his Duty, let him be of what Rank or Quality he will, however dignified or distinguished, is worthy of nothing but Contempt ; and will be sure to find it, amongst all those, whose good Opinion is much to be valued.

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Now the Studies of most use to a *Gentleman*, with respect to his proper business in Life, are, I think, *Logick*, *Eloquence*, *Morality* and *History*, especially of his own Country, with some Knowledge of its Laws and Trade. It lies not within the Compass of my Design, to give Directions for these two last Articles ; as not coming under the Denomination of the liberal Sciences : For them the Gentleman may have recourse to the Advice of Lawyers and Merchants ; I shall confine my self to the former. I here take it for granted, a Gentleman has from his Education receiv'd such a Knowledge of the Latin and French Tongues, as to qualify him to read Books writ therein pretty familiarly ; which is all the Business a Gentleman as such, has with them. But if he has been neglected in his Education, or through Negligence, after his leaving the School, has in a great Measure forgot them ; his first Study should be to attain or recover them ; which is easily enough done in the
French

French Tongue, but not so easily, I grant, in the Latin: tho' here the Difficulty is not so terrible as is vulgarly apprehended, if a Gentleman will but make use of proper Helps. Those are *English Translations* of the Claffick Authors, but especially, and in the first Place, such as are *Literal*, the vast Advantage of which, for the gaining, or recovering of the Latin Tongue, is so very visible, that the Man must be Blind, who can not see it.

As for Logick and Eloquence, there is certainly nothing more becoming a *Gentleman*, than to be able to reason closely, and speak handsomely upon all Occasions, that fall within the Compass of his Business in Life. This is what the World naturally expect from Persons of Fashion, and a suitable Education; and that they should be as much distinguished thereby from the rest of Mankind, that want those Advantages, as in their Fortunes. As their Business in the World, is

to guide and govern their fellow-Cityzens, of inferiour Rank, without being Masters of Reason and Language, they must needs be but indifferently qualified for it. Blundering and Nonsense in a Gentleman, are shameful and scandalous, in the next Degree to Lying ; and if such will not take Care to clear their own Minds, and see for themselves, they must be obliged to stoop below their Rank, and give Place to Men of inferiour Fortunes ; who by Virtue of a Liberal Education, and Industry together, will be sure to top upon them. If they will not qualify themselves to lead, they must be content to be led, or blunder through Life, in a Way that can only turn to their Shame and Confusion, instead of procuring them the Respect, they weakly imagine, to be due to their Quality. ‘ For, ‘ as Mr. *Locke* says, however those ‘ who call themselves Gentlemen ‘ may think Credit, Respect, Power ‘ and Authority, the Concomitants ‘ of

‘ of their Birth and Fortune ; yet
 ‘ they will find all these still carried
 ‘ away from them, by Men of lower
 ‘ Condition ; who surpass them in
 ‘ Knowledge. They who are Blind,
 ‘ must be always led by those that
 ‘ see, or else fall into the Ditch ;
 ‘ and he is certainly the most sub-
 ‘ jected, the most enslaved, who is
 ‘ so in his Understanding.

The Works of the Gentleman I
 have just quoted, are of all that I
 know of in any Language, the best
 fitted to improve the Understanding,
 and for Style inferiour to nothing
 in our English Tongue. There is
 a rich and noble Vein of fine Sense,
 and strong Reasoning, runs through
 them all without exception ; in as
 Masterly Language, every where just
 and clear, and as well adapted to the
 Nature of the Subject or Design, as
 is perhaps any where else to be met
 with ; that a Person who is desirous
 to think closely and talk handsomely,
 will hardly be able, I believe, to meet
 with any thing throughout the Ar-
 chives

chives of the Republick of Letters, equally conducive to both those two noble Purposes together. I have been all along so much of this Opinion, that as little Time as my cumbersome Imployment has allow'd me for Reading, I thought it well worth my while, to peruse yearly all the Books of that *incomparable Author*, for several Years together : Whether any one will think it worth his while to follow so low an Example, I know not ; but he that should, would hardly repent his Pains, I believe. I am however so far from repenting mine, that were I but a little more Master of my Time, I would do the same Thing over again. His Works at least are worth a Gentleman's Perusal more than Once or Twice over, every one of them ; for I recommend them all, without Exception : They are all Good, Great, and exceeding Usefull, for the two Purposes above mentioned ; even the dryest of them, which are those writ against Dr.

Edward's

Edward's and *Bishop Stillingfleet*. Their Performances were indeed exceeding silly, and unworthy of the Notice of so great a Man; yet he has turned over, and exposed, those heaps of absurdity and jargon, in so delicate, artfull, and dextrous a Manner, as is not only delightful, but improving too, to such as will be at the pains to read him with Attention, and observe the several Steps he takes to unravel the Perplexity, and display the Weakness, of his Adversaries, in a proper Light: That perhaps there are few things elsewhere to be met with, more usefull for Gentlemen to read, who are to be concerned in Debates of Importance; where they may have Occasion to take in Pieces, and confute, an artfull, plausible discourse, contrived on purpose to raise a Dust, or cast a Mist before the Eyes of People, and prevent them from seeing the Truth; where it is of great concern to the Publick, it should be seen in the clearest and strongest Light.

Chillingworth

Chillingworth is another Author I would recommend to the Reading of Gentlemen, who are desirous to Reason well : to whom may be added the present *Bishop of Sarum*, who has writ in a solid masterly Manner upon Subjects of the greatest Importance, and such as are highly proper for Gentlemen to study thoroughly. *Croufaz's Logick* is likewise very well worth reading over and over again.

As for *Morality*, or the *Law of Nature and Nations*, the Knowledge thereof is very usefull and necessary for a Gentleman, whether he be concerned in the Making or Execution of Laws, and especially in preventing of Law-suits, by the Arbitration of Differences amongst Neighbours ; which is none of the least important Branches of a Gentleman's Business as such. I have only to add to the Books mentioned above under that Article, *Barbeyrac's Translation* of *Grotius's* Book *de jure belli et pacis* into French. I recommend it rather than the Original, for the sake of the Notes of the Translator,

Translator, who is indeed a great Master of the Subject. I shall say no more upon this Head, than that a Gentleman can hardly read *Grotius*, *Pufendorf*, and *Barbeyrac*, too much.

As for *History*, I think a Gentleman can scarce be too minutely acquainted with that of his own Country: especially if he has, or aspires to a Seat in Parliament: The frequent Occasion for that kind of Knowledge, in the Business transacted there, makes it absolutely necessary for a Gentleman, that proposes to be of any Great Use to his Country, or cut a reputable Figure in such a Station. *Rapin's* Work is, in my Opinion, very finely and judiciously executed, and is the properest Book of the kind, both to begin and end with, i. e. I should advise a Gentleman to read that well over and over in the first Place, and after he has taken a View of others, such as he finds referred to in *Rapin*, or may meet with, in the Collections that have been made by different Hands, of the Original Writers of our English History, he may return to
Rapin

Rapin again ; and in the Perusal of him, compare him with the other Historians, that have gone before him. I need not caution any Gentleman against the *History of the Civil War in King Charles the first's Reign*, that goes under the Name of the *Earl of Clarendon* : Since that is now well known to be so basely interpolated and corrupted up and down, as not to be depended upon at all. This at least is charged upon some that were entrusted with the Copy of that Work, upon Evidence that seems far from contemptible, and therefore 'till that Charge is substantially answered, it must and will, I suppose, pass with all reasonable People for matter of Fact.

II. As for *Lawyers* and *Physicians*, they have usually a thorough Education at School and University ; and as they are thereby better qualified to pursue their Studies, it seems requisite for them to carry their Views further than it can be ordinarily necessary for those that are engaged in

in Trade. The Lawyers Business in the World is so near akin to that of Gentlemen, that, in my humble Opinion, the same Studies are most proper for them, that have been recommended in the last Article. Physicians are more at Liberty, and may take their Choice of the liberal Sciences, which they will apply themselves more particularly to : Only I think they should not neglect the History of their own Country, or the Works of Mr. *Locke*, because of their great Usefulness for the Improvement of the Understanding, and qualifying them for the pursuit of any other Studies whatever, with more Ease and Success.

As for *Merchants*, and other *Gentle Tradesmen*, whose Business allows them leisure for Reading, if they have brought with them from School, any tolerable Knowledge of the Latin Tongue, I think they may do well to keep it, by looking now and then into the *Classick Authors*, especially the *Historians*. Besides them

the Works of Mr. Locke. The Tatlers, Spectators, Guardians, and English History, with something else by and by to be mentioned, may perhaps be enough to employ their Leisure-Hours. Their Circumstances in Life will not allow them to launch far into the boundless Ocean of Knowledge : The attempting it, unless a Man's Parts be wonderful indeed, will breed nothing but Distraction and Confusion. Such therefore, in my Opinion, may do well generally to confine themselves to those Branches of Knowledge, that will be of the greatest use to them : Such as have an immediate Tendency to brighten their Understandings, and direct them in the Conduct of Life. The Works above specified are exceeding useful for those good purposes, and are besides, for masterly fine Language, inferiour to nothing in our English Tongue : nor will it suffice to give them a single perusal ; they ought to be dwelt upon, and render'd familiar, by frequent

quent Reading and Meditation ; in such a Way of using them, they can not fail of having a very good Influence upon the Head and the Heart both ; I may add the Tongue too, by rendring it more fluent, in just, proper, and handsome Language ; a very commendable Talent, and of great Advantage in Life, let a Man's Business therein be what it will.

What has been above recommended, may, I think, be enough for the generality of Tradesmen, that have any Time for Reading ; yet I would not be so precisely or strictly understood, as tho' I thought, they might not occasionally look over a Pamphlet, or a Book, that makes a Noise ; and becomes the Subject of common conversation in polite Company. My meaning is, that they should so far make the Works above-mentioned their constant study, as never to lose sight of them long together ; but repeat the reading of them so frequently, as to render the Sentiments and Language thereof very familiar to

them. By so doing, they will improve in useful Knowledge and fine Language together, and seldom be at a loss for suitable and agreeable conversation, even in learned Company. For the only reason why such excellent Books do no more good in the World, and that the Effects thereof are not always very visible, in such as have read them, is, that they have not read them enough. They have run hastily through them, it may be, for the Credit of being thought no Strangers to such admired Writings, but that is all ; the Books after a single hasty perusal, are thrown by, and never look'd into or thought of more ; and then no Wonder, if they make but small Impression, and produce no visible Effect. Such a Way of Reading, is like Riding Post through a strange Country ; in which Hurry, a Man has not Time to acquire a Knowledge of it, and the Laws, Manners, and Fashions of its Inhabitants, worth the Trouble and Fatigue he gives himself ; and as
no

no Body would wonder, if such a hasty Traveller came home but little wiser than he went, so it is as little to be wondered at, if a Person that runs through an excellent Author in Post-haste, is not much the better for such a transient Survey of him.

Let not therefore the Students I am talking to, think much to go the same Things over and over again. The Mind is indeed naturally fond of Novelty, and apt to be tired and jaded with frequent reviews of the same Subject ; but this Humour is to be thoroughly subdued in them, if they mean to be wiser and better for what they read, and are desirous to talk and reason like Men of Sense. Which they can hardly fail of, in such a constant converse with Authors so remarkable distinguished by those fine Talents, employed upon so great a Variety of Subjects, of the utmost importance in Life. Nay there is, I believe, generally so little good Order and Method,

observed by the *Literati*, in the conduct of their Studies, that it's my Opinion, a Tradesman of any tolerable Parts and Leisure, who would but stick close to the Advice here given, would upon most Subjects, that usually come within the compass of polite Conversation, in just Reasoning, proper Observation, and handsome Language, clearly outdo most Men of a learned Education ; so much Benefit is there to be received by a few Choice Books well read.

I must here add one Caution to the Persons concerned in this Article, against a Fault they are sometimes apt to be guilty of, viz. dabling in the *French Tongue*, which they none of them, except Merchants sometimes, have any more Occasion for than the Language of the *Tartars*. Alas ! their Time and Qualifications for Study are not such, that they need to ransack foreign Languages, for Knowledge or Diversion. That of their own Country will furnish them with enough in all reason, as being
provided

provided with vastly more of both than they must ever pretend to meddle with. This therefore I take the Liberty to say, is a most ridiculous Piece of Vanity. Nor is that the worst of the Case neither; it's a Vanity of ill Consequence. The pursuit of *French* diverts them from that of their own Language, and devours the Time, of which they have none to spare, that ought to be spent in acquiring a ready proper use of the English Tongue; a very reputable and usefull Accomplishment, well worth the Labouring after; and sure to be much more taken Notice of, and more to the Advantage of his Character, in a Tradesman, than a Gentleman, or a Professed Scholar. Now the reading of *French* Authors much, without which the Language is neither to be attained at all, nor of any use when attained, will leave so little Time for the reading of English, that they will be in danger of Missing a very genteel and valuable Qualification, for the Sake of one, that

is to them absolutely good for nothing, and serves only to betray their Vanity and Folly.

The Advice above given relating to the extent of a Tradesman's Views in reading, is designed for the Generality of such only ; but as for those that have the Benefit of a good Education at School, or are otherwise Persons of good Parts, and more than ordinary leisure, if they think themselves laid under too great a restraint, too much cramp'd and confin'd by the limits there set, they may advance a little further, and divert themselves with *Geometry* and *Algebra*, to good purpose ; for those Sciences are very useful to improve and enlarge the Capacity of the Mind. But I think them too difficult for the Generality to engage in, with any great Hopes of Success. Let every Man weigh his own Abilities, with the Time he has to spare for reading, and then determine as he shall find Cause. But however they determine, I think they

they ought to begin their Studies with the Reading of Mr. *Locke's Essay*, for tho' it be, I believe, vulgarly look'd upon as difficult to be understood, yet I presume to say, it is a vulgar Mistake ; a false report brought upon one of the clearest and easiest Books in Philosophy, that ever was penned, by silly hasty Readers, who would not be at the Pains to take along with them in the perusal of it, the meaning of a few novel or uncommon Terms. Let but the Reader take Care to settle those well in his Mind, as he goes along, by attending carefully to, and now and then reflecting upon, the Definitions of them, and he will find nothing in all Philosophy more easy than that fine Performance. I went through it, before I was seventeen Years of Age, and excepting one Chapter, wherein I think the Author somewhat perplexed and mistaken, understood the whole as well as I do at this Day ; and never entered more easily into the Understanding

standing of any other Philosophical Writer whatever in my Life. And I doubt not but there are a great many, endued with Natural Parts good enough, to qualify them for the Mastering of that Book sooner, and who would do it effectually and easily too, if there was any Necessity for their meddling with it so early, which I think there is not.

III. There are no sort of Men, in my Mind, that ought to make greater Advances towards universal Knowledge than *Clergymen*. As their Business in the World is of all others the greatest and most sublime, to explain and defend the true Religion, there is scarce any Part of Learning, but what may be more or less subservient thereto. Those I apprehend to be most so, are *Logick*, *Eloquence*, *Morality*, sometimes called *Natural Religion*, or the *Law of Nature*, with *History* both *Civil* and *Ecclesiastical*, and in Order thereto a Masterly skill in the *Learn'd Languages* of *Greek* and *Latin*. It may not perhaps
be

be amiss for them to dwell more particularly upon the noble *Historians of Antiquity* : They have painted Human Nature well, which is a sort of Knowledge a Clergyman can never have too much of. But I presume not to enlarge in my Directions to that *Sacred Order* of Men, amongst whom there are a great many, much better qualified to dictate to me, than I am to them. Besides that such as have gone through the Learned and Judicious Authors, above recommended in the Article of Divinity, will find their Parts so strengthened and improved, and their Minds so enlightened, as to stand in little or no need of a Guide.

IV. I come now to the most delicate, and in some respects the finest Part of our Species, the LADIES; and approach the Fair with some concern, lest any thing should unawares drop from my Pen to give Offence to them. I humbly request the Honour of their Attention, and that they would not be alarmed with

with the apprehensions of rough Usage, now they are going to fall into the Hands of a School-Master. I have pleaded long and much, for more gentle and generous Usage of their Sons and Brothers, and such as either are or will be the Lovers and Husbands of many of them: The Consideration whereof may, I hope, serve in some Measure to dissipate their Apprehensions, and procure me the happiness of a favourable Reading from them; a Happiness so great in my Estimation, that if I can but come at it, I shall think it a sufficient Compensation for all the Pains, Trouble, and Expence, I have been at, in the compiling and publishing this present Treatise, with a very particular View to their Service. I design not to lay any great Burdens upon them, because I consider they have other Burdens to bear, which ought to recommend them to the most soft and tender Usage.

It

It has been often complained of, that the *Ladies* are too much neglected in their Education ; but yet there have been no great Endeavours used, that I know of, to remedy the Grievance. I shall not here enquire into the Causes of that Neglect of so precious a Part of Human Race, or stand to examine the Truth of what has been suggested by some for the Reason thereof, viz. The Apprehensions of wary politick Men, jealous of their own Power and Pre-eminence, that the Advantages of a proper Education, added to all the other Charms of *Ladies*, might give them a Superiority over the Gentlemen, or at least render it a difficult Business for the latter to maintain the Dominion they were born to. This Reason is so much for the Honour of my Gentle Disciples, and withall gives them such vast Encouragement to apply themselves a little to Books and Study, that I would not confute it; if I could. Let therefore the reason alledged be received

Y

ceived as the true one for me, 'till any one can produce a better, which perhaps it will not be easy to do. I propose not indeed to shew after what Manner a young Lady ought to be educated, in order to the due Cultivation of her Mind with Virtue and Knowledge ; that comes not within the Compass of my present Subject, but only to give Directions to such of them as are grown up to years of Discretion, and are disposed and desirous, to spend a little of their Time in useful Reading.

It is certain, if *Ladies* were more sensible than they generally are, of the vast Advantage that Fine Sense, with Fine Language and Discretion, would give to all the Charms they are possessed of, they would apply themselves a little more to Books and Study, than they usually do. I am not here advising them to pore upon Books to the prejudice of their Eyes and Features, and giving them a Stiffness and Sowness, usually observable in profound Philosophers, and Criticks.

But

But I must beg leave to say, that it is still more intolerable than that would be, for them to spend all their Time in Dress, Visits, Balls, and Assemblies. For those are not the business of Life, but Diversions only, that should be used with Discretion, to fit them the better for the business of it. There are few, very few, if any young Ladies, but what expect, and wish to be Wives and Mothers; and when they are so, they will, or, I am sure, should have something else to do, than to spend all their Time in rambling and Tea-Table Chat. They are then to oversee the Affairs of a Family within Doors, and to assist a Husband in the Care and Education of their common Children, especially the Daughters, which are Matters of great Importance, and require a little more Knowledge and Discretion, than is to be had without conversing a little with the Works of the wise and the learned for it.

It think it is necessary that *Ladies* should understand their own Language

so well, as to talk and write it properly and handsomly. For talking it in common conversation, it must be owned they are generally pretty well qualified, but perhaps not so well for the writing it, with that Propriety and Exactness, which would be very becoming in a Gentlewoman. The Gracefulness of a Good Style, lies pretty much in a due and proper Connection of the several Clauses of long Periods, which there is not much Room for in common ordinary Chit-Chat ; but which are unavoidable in Writing, or at least necessary in some Measure, to the Beauty and Perfection of it. I shall not send them to Grammars for the Remedy of this Deficiency, but to something much more agreeable, the *Tatlers*, *Spectators*, and *Guardians*, which if read as they should be, very carefully over and over again, will infallibly bring them to talk and write justly and prettily : Especially if they will but be at the Pains now and then, after the perusal of a Paper two or three Times over very attentively,

tively, to employ their Pen upon the same Subject, in Imitation of it. But I recommend those excellent Works, not only for the Improvement of Ladies in Language, but usefull Knowledge, Knowledge of Great Importance in Life, delivered generally in a very entertaining and diverting Manner. They abound too in a Subject, which the Heads and Hearts of young *Ladies* are commonly pretty full of, but treated with great Discretion, and in a Way proper to secure the Readers against the Follies and Vices, Mankind are apt to be hurried into, by the Fury of one of the most furious and ungovernable of all the Passions.

But tho' I think it very requisite, that *Ladies* should be well accomplished in their own Language, yet I judge it not proper they should be troubled with any more; and therefore I presume to say, it is, in my Opinion, a great Absurdity in the Education of *Ladies*, to teaze them with Learning the French Tongue, which they have no more real Oc-

*This
Book was
written
in the
Year
1737
when French
was little in
use*

cation for, than *Welsh* or *Wild-Irish*.
 It's plain they want it not at all, ei-
 ther for the purpose of Talking or
 Reading. They come not in the
 Way of any Company, but what can
 converse with them in their own
 Language ; which has too Instruc-
 tion and Diversion of the best Sort,
 more than enough many Times
 told, to fill up all the Time, it
 will be proper for them to spend
 in Reading. For their Business in
 Life does not require a profound
 Knowledge in Philosophy, Mathe-
 maticks, or any other abstruse Parts
 of Literature, that they have any Oc-
 casion to fly to the *French Tongue*, to
 make up the Deficiencies of their
 own. And therefore I am much at
 a loss to imagine, upon what pre-
 tence it is, that our fine Ladies, *Ladies*
 of Rank and Fortune, must needs be
 instructed in *French* forsooth. If they
 are to learn any Language but their
 own, it should rather be *Latin* me-
 thinks, because that will fall now and
 then in their Way, in the reading of
 English

English, but *French* scarce ever at all. There is not therefore the shadow of a Pretence that I can conceive, for their being troubled with it at all.

As Ladies will, in their Reading, meet now and then with Allusions to, or Touches upon Antient History, which they will either not understand at all, or at least not read with that Pleasure and Satisfaction, as if they had some previous Knowledge of Antiquity ; it may not be amiss for them to read Mr. *Eachard's Roman History* : As for the *Grecian*, they may content themselves with what they will find of it in *Prideaux's Connection of the History of the Old and New Testament*, a Book well worth a Place in a *Lady's Library*. That of their own Country too, they should not be wholly ignorant of, for the same Reason. I have read two several *Histories of England* one in four, and the other in two Volumes in Octavo ; either of which may serve their purpose, unless they have a Mind to engage in *Rapin's*, as being
much

much more fully and judiciously writ, than either of the other two ; and perhaps inferiour to no History whatever, either Antient or Modern. And tho' a Lady be qualified to read it in the Original, yet I should rather advise her to the use of the Translation, as what will contribute to her Improvement in the English Tongue ; whereas the dabling so much in *French*, will rather do her Hurt than Good in that respect.

Geography will be a delightful and usefull Amusement for Ladies, by the help of which, they will have a better understanding of the History they read, and retain it better too. For *Old Geography*, the Maps they have in *Prideaux* Book may suffice ; and for the *New* I recommend to them *Gordon's Geographical Grammar*, and a set of *Moll's Maps* ; which they may turn to as Occasion requires, in the reading of Modern History and the News ; the doing whereof, for some small Time, will infallibly bring them to a Competent Knowledge of that Kind. What

What I have next to recommend to my fair Disciples, especially such as are young and unmarried, is Mr. *Locke's Essay upon Human Understanding*. And let them not be startled at this, as tho' I was going to engage them in all the Profundities of Philosophy. For this is no such difficult Book, I can assure them, as they perhaps apprehend it to be. It is a very fine Natural Picture of the Human Understanding, by an attentive Survey of which, any one that has but any Understanding at all, can not fail of improving it very much. But if the Name of Philosophy affrights a young Lady, I shall not urge her to meddle with it against her Inclinations. All I have then to plead with her, in its behalf, is only the honour of a Place in her Library, for the Encouragement of Learning ; and that, to further the promoting of good Sense, and useful Knowledge in the World, she would be pleased to lay it now and then in the Way of her Lovers ;

vers ; thereby to insinuate to them her Esteem of that celebrated Author, and coxe them if possible, into the Reading of him. It will be no disparagement to her Parts, to be thought well acquainted with so ingenious a Performance ; and if she can decoy them into such an Acquaintance with it, they will have reason to thank her, all the Days of their Lives after ; and she her self too may find her own Account richly in it with some of them. For it is indeed more in the Power of *Ladies*, than Princes themselves, to promote good Letters in the World. Let them but shew a Value for Learning and Knowledge, and the Gentlemen will be learned and knowing ; if they prefer Strength of Brains, and the Ornaments of the Mind, before those of the Body, the Gentlemen will be sure to do so too, and strive to recommend themselves to their Favour, by the solid Accomplishments of *Virtue*, *Knowledge*, *fine Sense*, and *fine Language* ; which
contribute

contribute infinitely more to Happiness, and a true enjoyment of Life, than those low and empty Qualities, which, in common Estimation, make up the Character of a fine Gentleman.

There will be no Necessity, I think, for the Generality of Ladies, to carry their Studies much further than has been above advised. I say the Generality; as for those who are stubbornly resolved against Holy Matrimony, if any such there be, their Case is widely different from that of the rest. As they have little or nothing to do with their Time, but to read and think, for the Improvement of their Minds, much more of that kind may be reasonably expected from them, than others that are better inclined, and duly disposed to answer the Great End of their coming into the World; which, to express my self in the Words of Saint *Paul*, is, *to Marry, bear Children, and Guide the House*; Business that often leaves but little Leisure for Books and Study. Such
Ladies

Ladies therefore as out of Laziness, or an Unnatural Aversion for the Male Sex, decline that Good Work, can scarce have any thing else of Importance to do in Life, but study, and pour forth the Wisdom they imbibe thereby, to the Benefit of the Publick ; by employing their Tongues, or their Pens, or both, in the Way of administering Advice, Consolation, or Instruction, as they see Occasion. For they are by their Sex debarred from all that Variety of Business, which Men are engaged in. They can not be Ministers of State, Senators, Magistrates, Soldiers, Lawyers, Physicians, or Parsons : Nor can they decently meddle with Trade of any kind : And as for the use of the Needle, it will be much more commendable in them, to leave that to those of their own Sex, that get their Livings by it, than spend much of their own Time in it. As for Old Maiden-Ladies therefore, or those that propose to be such, and are resolved to have no Pity upon
any

any Man living, I recommend to them the Study of the Learned Languages, Philosophy, Mathematicks, and every thing else, that belongs to a professed Scholar. Such a close pursuit of Learning in all its Branches, will be very subservient to their Design of Leading a Single Life, by filling them so Brim-full of Knowledge and Wisdom, as will go near to prevent all Addresses from the other Sex. For tho' most Gentlemen, at least Men of Sense, would, I fancy, like a Lady the better for a little more Learning, than usually falls to the share of their Sex, yet, I believe, few would care to meddle with those that are much wiser than themselves upon equal terms. I may add too that the forbidding Airs, which a severe Application to Study may give them, will be a further Security to what they are so much concerned to preserve, their Virginity.

V. It may be wondered perhaps, I have not all this while recommended *Divinity*. I had not forgot it, but purposely reserved it to the last ;

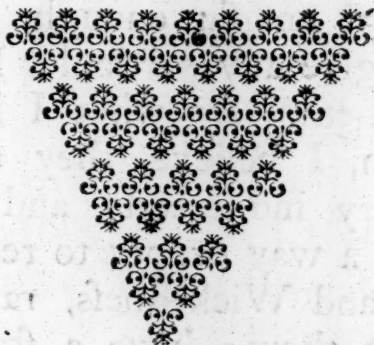
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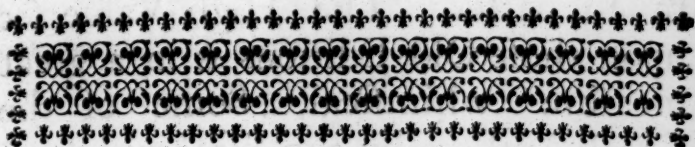
because

because it is the common Concern of all People. As for Clergymen, the Study thereof, as I have above said, ought to be their Principal Business; and as for the rest, they ought by no means to neglect it. Those of them that are acquainted with the Learned Languages, may do well to read the Scriptures in the first Place, with the Critical Commentators above recommended in the Article of Divinity; to which they may add, if they please, *Pool's Synopsis Criticorum*. As for others, they may have recourse to *Henry* and *Burkit*. The former has writ upon the Old and New Testament both, and the Latter upon the New. To those may be added the English Translation of *Limborch's* Body of Divinity. *Tillotson's* and *Clarke's* Sermons, with *Bishop Blackall's*, Preached at *Boyle's* Lecture, and *Ray's Wisdom of God in the Creation*: To which Gentlemen may superadd the *Gentleman instructed*, and Ladies the *Lady's Calling*, with the *Lady's Library*.

VI. It may be expected from me perhaps, that I should not be wholly silent upon the Subject of Books proper for *Amusement* and *Diversiō*, such as *Poems*, *Plays* and *Romances*. Of the first kind, the best Things we have, I believe, are the Translations of *Virgil* and *Homer*, by Mr. *Dryden* and Mr. *Pope*. Those may be very proper to give Ladies and others unacquainted with the learned Languages, a Taste of the Poetry of the antient Greeks and Romans. Next to these the other poetical Pieces of Mr. *Pope*, with those of Mr. *Prior* and Mr. *Addison*, are perhaps inferior to nothing else of the kind in our Language. As for *Plays* and *Romances*, I confess my reading therein reaches not far enough, to enable me, to give any particular Directions about them. By what I have seen of them, I believe, they are generally very indiscreetly and foolishly writ, in a way proper to recommend Vanity and Wickedness, rather than discredit them; have a strong Ten-

dency to corrupt and debauch the Mind with silly mischievous Notions of Love and Honour, and other Things relating to the Conduct of Life. *Plays* and *Romances* therefore, I am of Opinion, should be very sparingly and warily meddled with, especially by young People. I know but two *Romances* I can heartily recommend, *The History of Don Quixot*, and *the Adventures of Telemachus*. The former is the finest Piece of Invention in the Ludicrous Merry Way, and withall the most innocent, that ever was penned by any Author whatever, I believe, whether Antient or Modern. The Latter is in a Grave Strain, but is notwithstanding very entertaining.





C H A P. IV.

A Catalogue of Choice Books in all the Parts of Learning.

TH O' Mens Taſts are very different in Books, as well as other things, and therefore it is impoſſible exactly to hit that of every Man, in the compiling of a General Catalogue, yet I have taken ſo much Care in drawing up the following one, that I hope there are few Books in it, but what will be allowed by the beſt Judges, to be the moſt valuable in their kind. In the Liſt of Old Authors I confeſs, I have not gratified the Readers Curioſity with the Editions of many of them, by any of the Famous Printers of the Fifteenth and Sixteenth Centuries, ſo much prized and ſought after by ſome; but I can aſſure him, I have preſented him with

much better. The High Value set upon those Old Editions is in a great measure whimsical. Some of the Greek Authors by the *Stephens* are incorrect enough to my Knowledge. And *Plantin* chose to print much in the Italick Character, wherein he shewed a very bad Taste, for that is not comparable to the Roman for Beauty; and is only proper to be made use of where there is Occasion for a Variation of the Character. But let those Old Gentlemen have acquitted themselves as well as any one pleases, with regard to the Correctness of the Books they Published, that is still no just Foundation for the Preference usually given to their Performances before more Modern Editions. Later Printers have seldom been so negligent in the Correction of their Work, as to give much or any Disturbance to a Reader thereby. And when that Care has been taken, the best Editions of Old Authors, are such as are attended with the best Helps for the Understanding of them; which are
those

those that have been published within this last Century. At least most of the late Quarto-Editions of the Classicks in Holland, are preferable to all the Editions of the same Books that went before them put together.

In the other Parts of Learning, I have generally given several Authors upon the same Subject, out of which those that can not, or will not go to the Expence of having them all, may pick out such as they think may be most for their purpose. I have indeed put down none but what I think it may be proper enough for Persons to have, that are desirous to make a pretty Collection of Books, and can well bear the Charge of it. At least in Mathematicks, and Natural Philosophy treated Mathematically, it is very convenient to have a variety of Authors in the several parts of them; because those being Subjects of Difficulty, where one Author happens to be too short, or otherwise obscure, another may help to the right understanding of him.

I have nothing further to add with regard to the following Catalogue, but that in every Article the Folios are placed first, Quartos next, and Octavos, &c. last : And that I hope this Part of the Book at least may be of Service to most of my Readers, whatever the rest be.



I.

Old Greek Authors, Pagan.

F O L I O S.

Homerus cum Commentariis Eul-
tathii, 4 Vol. *Romæ*, 1542.

Herodotus gr. & lat. cum notis
Jacobi Gronovii, *Lugd. Batavorum*,
1715.

Thucydides gr. & lat. cum Scho-
liis græcis et Notis Hudsoni, *Oxon.*

Æschyli Tragædiæ, gr. & lat. cum
Notis Stanleii, *Lond.* 1664.

Euripidis quæ exstant gr. & lat.
cum Scholiis Græcis et Notis Josuæ
Barnesii Editoris. *Cantab.* 1694.

Platonis Opera gr. et lat. cum Notis
Serrani

upon S T U D Y. 267

Serrani *Par.* apud *Hen. Stephanum*, 1578. 2 Vol.

Aristotelis Opera omnia gr. & lat. per. Du Val. *Par.* 1619. 2 Vol.

Demosthenis et Æschynis Opera gr. & lat. cum Notis Wolfii, *Francos.* 1604.

Isocratis Orationes et Epistolæ gr. & lat. per Wolfium apud *Hen. Stephanum*, 1593.

Xenophontis quæ exstant Opera gr. & lat. per Jo. Leunclavium, accesserunt Æmilii Porti Notæ, *Lutetiæ*, 1625.

Aristophanis Comædiæ gr. & lat. cum Notis Kusteri et aliorum, *Amstel.* 1710.

Pindari Opera gr. & lat. cum Scholiis, paraphrasi Latina, nec non Notis Editorum West et Welsted: accedit latina versio carmine Lyrico per Nicolaum Sudorium, *Oxon.* 1697.

Lycophronis Alexandra gr. et lat. cum Græcis Isaaci Tzetzii commentariis et annotationibus Gr. Canteri, J. Meursii, et Potteri Editoris *Oxon.* 1697.

Strabonis

Strabonis Opera gr. et lat. cum
Notis Xylandri, If. Casauboni, Fr.
Morellii, Jac. Palmerii, et Selectis
aliorum, nempe Cluverii, Salmafii,
Ez. Spanhemii, Cellarii, &c. curante
Theodoro Ianfonio ab Almeloveen.
Amstel. 1707. 2. Vol.

Dionysii Halicarnassensis Opera gr.
et lat. cum Notis Hudsoni Edi-
toris *Oxon.* 1704. 2. Vol.

Epigrammata Græcorum cum anno-
tationibus Joan. Brodæi et Hen.
Stephani *Francof.* 1600.

Diodorus Siculus gr. et lat. edente
Rhodomanno, *Hannoviæ*, 1604.

~~Pausania~~ Descriptio Græciæ gr. & lat.
cum Notis Gul. Xylandri et Frid.
Sylburgii, necnon Joachimi
Kuhnii Editoris, *Lipsiæ*, 1696.

Julii Pollucis Onomasticum gr. &
lat. cum commentariis Junger-
manni, Kuhnii, Seberi, et aliorum
Amstel 1706. 2. Vol.

Ariani Nichom. Expeditionis Alexan-
dri libri 7, et Historia Indica, gr.
et lat. ex Bonaventuræ Vulca-
nii

nii interpretatione, operâ Jac. Gro-
novii. *Ludg. Batav.* 1704.

Stephanus Byzantinus de urbibus
gr. et lat. cum notis Abraha-
mi Berkelii *Ludg. Batav.* 1694.

Philostratorum quæ supersunt omnia
gr. & lat. cura Gotfridi Olea-
rii. *Lips.* 1709.

Plutarchi opera gr. & lat. *Parisi.*
1624. 2. Vol.

Dionis Cassii Romanæ Historiæ libri
25, ex Gul. Xylandri interpreta-
tione, necnon Joannis Xiphilini
Epitome Dionis, gr. & lat. excu-
debat *Hen. Stephanus*, 1591.

Sexti Empirici Opera gr. & lat.
ex Hen. Stephani versione, cum
notis Joannis A. Fabricii Editoris
Lipsiæ, 1718.

Suidæ Lexicon gr. & lat. Textum
Græcum cum MS. codicibus col-
latum a mendis purgavit, Notis
illustravit, Versionem Latinam Æ-
milii Porti correxit, Indicesque ad-
jecit Ludolphus Kusterus, *Cantab.*
1705. 3. Vol.

Themistii

Themistii Orationes gr. & lat.
operâ Harduini, *Parif.* 1684.

Flavii Iosephi opera Omnia gr. &
lat. cum notis Hudsoni, præfati-
one et commentariis Havercam-
pii *Amstel.* 1716. 2. Vol.

Philonis Judæi opera gr. & lat.
Parif. 1640.

Iamblichi de Myfteriis liber gr. &
lat. ex Verfione et cum Notis
Thomæ Gale *Oxon.* 1678.

Athenæus gr. & lat. cum Ani-
madverfionibus If. Cafauboni *Lug-
duni.* 1657.

QUARTOS.

Diogenis Laertii Vitæ Philofophorum
gr. & lat. cum Notis variorum
Amstel. 1692.

Homeri opera gr. & lat. cum
Scholiis Didymi et Notis Barnesii
Editoris, *Cantab.* 1711. 2 Vol.

M. Antoninus de rebus fuis gr. &
lat. cum notis Gatakeri, *Londini,*
1697.

Dionysius Longinus de Sublimitate
gr. & lat. cum notis Variorum
et Tollii Editoris; accedit Gallica
verfio

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versio Boilavii, cum ejusdem, Dacerii, atque Editoris Tollij Notis gallicis. *Trajecti ad Rhenum*. 1694. 2 Vol.

Harpocratonis Lexicon in decem Rhetores gr. & lat. cura Blancardi, *Lugd. B.* 1683.

Juliani Imperatoris Opera gr. & lat. cum Notis Dionysii Petavii. *Paris*. 1630.

Horapollinis Hieroglyphica gr. & lat. cum Notis variorum et J. C. Pauv. *Ultraj.* 1727.

Ælii Aristidis Opera omnia gr. & lat. cum Notis et Emendationibus G. Canteri, Tristani, Palmerii. T. Fabri, Spanhemii, Normanni et L. Bosii, adjunctis veterum Scholiis, et prolegomenis Sopatri Apameensis, cum observationibus Sam. Jebb *Oxon.* 1722.

Hesychii Lexicon, accurate Cornelio Schrevelio. *Lugd. Bat.* 1668.

Epictetus gr. & lat. per Relandum. *Trajecti ad Rhenum*. 1711.

Rei accipitrariæ Scriptores gr. & lat. accessit Liber de cura Canum. *Lu-
tetiae* 1612.

A a

Iamblichus

Iamblichus de vita Pythagoræ, gr. & lat. a quam plurimis mendis purgatus, notisq; perpetuis illustratus a Ludolpho Kuftero. Accessit Malchus sive Porphyrius de vita Pythagoræ, cum Notis Lucæ Holstenii, et Conradi Rittershusii: item Anonymus apud Photium de vita Pythagoræ *Amstel.* 1707.

O C T A V O S, &c.

Theophrasti characteres Ethici gr. & lat. cum Notis et Emendationibus Isaaci Causauboni et aliorum: Accedunt Jacobi Duporti prælectiones jam primum editæ, Græca cum vetustissimis MSS. Collata recensuit, et Notas adjecit Petrus Needham. *Cantab.* 1712.

Æschinis Socratici Dialogi tres, cum versione et Notis Joannis Clerici; ad calcem additæ sunt Sylvæ Philologicæ, *Amstel.* 1711.

Hesiodi Ascraei quæ exstant gr. & lat. ex Recensione Joannis Georgii Grævii, cum ejusdem Animadversionibus et Notis auctioribus; accedit Commentarius nunc primum edi-

tus

tus Joannis Clerici, et Notæ variorum, scilicet Josephi Scaligeri, &c. ac Danielis Heinsii introductio in Doctrinam operum ac dierum ; nec non Index Georgii Pasoris. *Amstel.* 1701.

Callimachi Hymni, Epigrammata, &c. gr. & lat. ex recensione Theodori Grævii, cum ejusdem Animadversionibus et variorum, nec non Commentario et Annotationibus Ezech. Spanhemii. *Ultrajec.* 1697. 2. Vol.

Theocriti quæ Exstant gr. & lat. cum græcis Scholiis, et lectionibus Theocriticis Isaaci Casauboni et Danielis Heinsii. *Oxon.* 1699.

De Re Rustica libri 20. gr. & lat. Cassiano Basso Collectore : græca cum Manuscriptis contulit, notulas et indices adjecit Pet. Needham. *Cantab.* 1704.

Dionysii orbis Descriptio, gr. & lat. cum veterum Scholiis, et Eustathii commentariis : accedit Periegesis Prisciani cum Notis Andreae Papii. *Oxon.* 1697.

Polybii quæ extant gr. & lat. Interprete
 Isaaco Casaubono : Jacobus Gronovius
 recensuit, ac variorum Notas cum suis
 adjecit. *Amstel.* 1670
 2. Vol.

Luciani Opera gr. & lat. cum Notis
 integris. Palmerii, T. Fabri, Joannis
 Georgii Grævii, &c. et selectis
 aliorum. *Amstel.* 1687. 2. Vol.

Maximi Tyrii Dissertationes gr. & lat.
 cum Notis Davisii. *Cantab.* 1703.

Polyæni Stratagemata gr. & lat. ex
 recensione Pancratii Masvicii, cum
 ejusdem et Isaaci Casauboni Notis
Lugd. Bat. 1691.

Sophoclis Tragædiæ gr. & lat. cum
 Scholiis. *Cantab.* 1665.

Appiani Alexandrini Historiæ Romanæ
 gr. & lat. cum Notis Tollii
 Editoris et aliorum. *Amstel.* 1670.
 2 Vol.

Herodiani Historia gr. & lat. cum
 Notis. *Oxon.* 1678.

Zosimi Historia gr. & lat. cum
 Notis. *Oxon.* 1679.

Epicteti Enchiridion, Cebetis Tabula,
 et Simplicii commentarius in Epic-
 tetum

tetum gr. & lat. *Londini*, 1670.

Apollonii Rhodii Argonautica gr.
& lat. cum Scholiis Græcis & No-
tis Hoelzlini. *Lugd. Bat.* 1641.

Epieteti Enchiridion una cum Ce-
betis Tabula ; accessere Arriani
commentarii in Epietetum gr. &
lat. cum Versione et cum Notis
Hieronymi Wolfii : item Porphy-
rius de Abſtinentia ab animalibus
necandis, et de vita Pythagoræ, gr.
& lat. ex Versione et cum Notis
Luæ Holſtenii. *Cant.* 1655.

Hierocles in aurea carmina Pytha-
goræ, de providentia & fato, gr.
& lat. Græca cum MSS. collata
caſtigavit, Versionem recensuit,
notas et indicem adjecit Pet. Need-
ham. *Cantab.* 1709.

Andronici Rhodii Ethicorum Nico-
macheorum Paraphraſis gr. & lat.
cum Interpretatione Danielis Hein-
ſii, cui ſubjungitur ejuſdem libel-
lus de animi affectionibus. *Cantab.*
1679.

Heliodori Æthiopica gr. & lat. apud
Hieronymum Commelinum. 1596.

Æliani Varia Historia gr. & lat. cum Notis variorum. *Lugd. Bat.* 1701. 2 Vol.

Plutarchi opera omnia gr. & lat. cum annotationibus Hen. Stephani *Parif.* apud H. Stephanum. 1572. 13 Vol.

Phalaridis Epistolæ gr. & lat. ex recensione et cum Notis Car. Boyle. *Oxon.* 1695.

Historiæ Poeticæ Scriptores antiqui gr. & lat. cum Notis Thomæ Gale. *Parif.* 1675.

Arriani de Expeditione Alexandri Magni Historia, ex recensione et cum Notis Blancardi, *Amstel.* 1686.

Arriani Tactica Peripli, &c. gr. & lat. ex recensione et cum Notis Blancardi. *Amstel.* 1683.

Opuscula Mythologica Ethica, &c. gr. & lat. cum Notis Thomæ Gale. *Cantab.* 1671.

Geographiæ veteris Scriptores minores gr. & lat. cum Notis Hudsoni Editoris et aliorum. *Oxon.* 1698. &c.

Theognidis, Phocylidis, Pythagoræ, Solonis, et aliorum Poemata gnomica, gr. & lat. Opera Sylburgii. *Ultrajec.* 1759. 12^o.

Poetæ Minores græci. gr. & lat. cum

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cum observationibus Rodulphi
Wintertoni. *Cantab.* 1684.

Zofimi Historia Romana gr. & lat.
cum Notis variorum. *Jenæ.* 1729.

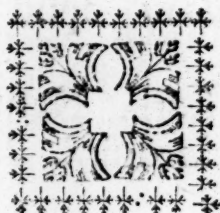
Menandri et Philemonis Reliquiæ gr.
& lat. cum Notis Grotii et vario-
rum. *Amstel.* 1709.

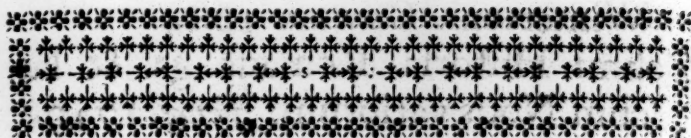
Nonni Dionysiaca gr. & lat. cum
lectionibus et conjecturis Gerarti
Falkenburgii. *Hanoviæ,* 1605.

Anacreon gr. & lat. cum notis Josuæ
Barnes Editoris. *Cantab.* 1705.

Orphei Argonautica, Hymni, &c.
gr. & lat. curante Andrea Christi-
ano Eschenbachio, cum ejusdem ad
Argonautica notis et Emendationi-
bus, accedunt Henrici Stephani in
omnia, et Josephi Scaligeri in
hymnos notæ. *Trajecti ad Rhenum.*
1689.

Achillis Tatii Erotica gr. & lat. cum
notis et Emendationibus. *Leydæ.*
1640. 12°.





II.

Antient Latin Authors, Pagan.

F O L I O S.

M. Tullii Ciceronis Opera cum
 . Notis integris P. Victorii. J.
 Camerarii, F. Ursini et Selectis
 Manutii, Lambini, Gulielmii,
 Gruteri I. F. et Jac. Gronoviorum,
 Grævii et aliorum quamplurimo-
 rum. Isaacus Verburgius collegit
 disposuit, recensuit, variantes Lec-
 tiones ubique apposuit, cum In-
 dicibus accuratissimis insigniter
 auctis. *Amstel.* 1724. 2 Vol.

Marci Vitruvii Pollionis de Archi-
 tectura libri decem, cum Notis
 variorum *Amstelodami* apud Elz.
 1649.

C. Plinii secundi Historia Naturalis
 cum Notis Jo. Harduini. *Parif.*
 1723. 2 Vol. C.

C. Julii Solini Polyhistor, in eumque
Cl. Salmasii Plinianæ Exercitationes
Ultraj. 1689. 2 Vol.

M. Fabii Quintiliani de oratoria in-
stitutione libri 12. totum textum re-
cognovit, pluribus in locis emenda-
vit, notasq; adjecit Cl. Capperonne-
rius. *Parif.* 1725.

Q U A R T O S.

C. Suetonii Tranquilli opera ex re-
censione Jo. Georgii Grævii, cum
eiusdem Animadversionibus, ut et
Commentario integro Lævini Tor-
rentii, et cum notis ac numismati-
bus, quibus illustratus est a Car. Pat-
ino : accedunt notæ selectiores
aliorum. *Trajec. ad Rh.* 1703.

C. Suetonii Tranquilli Opera, et in illa
commentarius Sam. Pitisci, in quo
Antiquitates Romanæ ex Auctoribus
Græcis et Latinis, Veteribus et re-
centioribus, explicantur. *Leovardie,*
1714. 2 Vol.

C. Taciti Opera integris Variorum et
selectis illustrata, ex recensione et
cum Notis Jac. Gronovii. *Trajecti*
Bat. 1721.

Valerii

Valerii Maximi Libri 9. Factorum dictorumq; memorabilium, cum Notis integris Hen. Loriti, Glareani, Steph. Pighii, nec non selectis Observationibus aliorum; quibus accedunt emendationes ineditæ Barthii, Guyeti, et Gudii; item Notæ perpetuæ Jac. Perizonii; ut et Ant. Schultingii Exercitatio ad Valerium maximum, cum Notis et ex recensione Torrenii. *Leydæ, 1720.*

Q. Curtius de rebus gestis Alexandri Magni, cum Notis perpetuis, Modii Acidalii, et aliorum: curavit & digessit Hen. Snakenburg. *Lugd. Bat. 1724.*

M. Fabii Quintiliani Institutiones Oratoriæ, et Declamationes, cum Notis Variorum, summa cura recognitæ et emendatæ per Petrum Burmannum *Lugd. Bat. 1720. 2 Vol.*

T. Lucretii Cari de rerum natura libri sex, cum Notis integris Lambini, Oberti Gifanii, Tan. Fabri, Creech, et selectis Jo. Baptistæ Pii, et aliorum: curante Sigeberto Havercampo, qui et suas et Abr. Preigeri

geri Adnotationes adjecit ; accedunt Interpretatio Th. Creech, et variae lectiones ex Notulis Isaaci Vossii, &c. *Lugd. Bat.* 1725. 2 Vol.

P. Virgilii Maronis opera, cum integris commentariis, Servii, Philargyrii, Pierii ; accedunt Scaligeri et Lindenbrogii notæ ad Culicem, Cirin, Catalecta : ad cod. MS. Regium Parisiensem recensuit Pancratius Masvicius ; cum indicibus absolutissimis, uno in Virgilium, altero in Servii Commentarium. *Leovardiae* 1717. 2 Vol.

Q. Horatius Flaccus ex recensione et cum Notis atq; Emendationibus Richardi Bentleii. *Amstel.* 1713.

Publii Ovidii Nasonis Opera cum integris Jac. Mycilli, Herculis Ciofani, et Danielis Heinsii notis, & Nicolai Heinsii curis secundis, et aliorum in singulas partes, partim integris, partim excerptis : cura et studio Petri Burmanni, qui et suas in omne opus notas adjecit. *Amstel.* 1727. 4 Vol.

P. Terentii Afri comædiæ, Recensuit, Notasq; suas et Gabrielis Faerni

Faerni addidit Richardus Bentleius; Editio altera denuo recensita, ac indice amplissimo Rerum et Verborum, tam in textum quam Notas, aucta. Accedunt Phædri Fabulæ Æsopiæ, cum P. Syri et aliorum veterum Sententiis, ex recensione et cum Notis ejusdem Bentleii, atque indice amplissimo. *Amstel.* 1727.

T. Petronii Arbitri quæ supersunt, cum integris doctorum virorum commentariis, et Notis Nicolai Heinsii, et Gul. Goesii, nunc primum editis, &c. curante Petro Burmanno. *Trajecti ad Rhenum,* 1709.

Auli Gellii Noctes Atticæ, quas ad libros MSS, exegerunt, perpetuis notis et emendationibus illustraverunt. J. Fredericus et Jac. Gronovii. *Ludg. Batav.* 1706.

C. Valerii Flacci Argonautica cum integris Notis Lud. Carrionis, Ger. Vossii, Nicolai Heinsii, &c. et selectis aliorum, curante Petro Burmanno, qui et suas adnotationes adjecit. *Leidæ.* 1724.

P. Terentii Afri comediæ, cum commentario perpetuo Westerhovii,
nec

nec non Notis Donati, Eugraphiæ,
et Calpurnii. *Hagæ Com.* 1726.
2. Vol.

M. Annæi Lucani Pharsalia, cum
Scholiaſte et Notis integris et ex-
cerptis variorum, nec non Tho.
Maii Supplementis, et apologia Jac.
Palmerii et aliorum, et ineditis Fr.
Gujeti aliorumq; obſervationibus
curante Fr. Oudendorpio, qui ſuas,
annotationes adjecit. *Lugd. Bat.* 1728.

D. Junii Juvenalis Satyræ, cum
Scholiis veterum et commentariis,
ſelectis et conquiſitis, fere omnium
eruditorum. Accedunt Auli Perſii
Flacci Satyræ ex recenſione et cum
commentariis If. Caſauboni. *Lugd.
Bat.* 1695.

L. Annæi Senecæ Tragædiæ, cum
notis integris Joh. Frid. Gronovii,
et Selectis variorum obſervationibus,
contulit cum MSS. codicibus Jo.
Caſp. Schroderus. *Delph.* 1728.

C. Silii Italici Punicorum libri 17,
cum excerptis ex Fr. Modii novanti-
quis lectionibus, et Caſp. Barthii ad-
verſariis, tum Danielis Heinfii cre-

pundiis Silianis et postumis notis Nicolai Heinsii nunc primum editis, curante Arnoldo Drakenborch, cujus etiam annotationes passim additæ sunt. *Trajecti ad Rhenum. 1717.*

Phædri Fabulæ Æsopiæ cum commentario Petri Burmanni. *Leydæ. 1727.*

Albii Tibulli quæ exstant, ad fidem veterum membranarum sedulo castigata: accedunt notæ Editoris Broekhusii, cum ternis indicibus, quorum primus omnes voces Tibullianas complectitur, *Amstel. 1708.*

Sexti Aurelii Propertii Elegiæ ad fidem Veterum Membranarum sedulo castigatæ; accedunt notæ Editoris Broekhusii, et terni Indices, quorum primus omnes voces Propertianas complectitur. *Amstel. 1702.*

M. Manlii Astronomicon a Jos. Scaligero a Mendis repurgatum et Notis illustratum: accesserunt Th. Reinesii, et Ism. Bullialdi Animadversiones. *Argent. 1655.*

Poetæ Latini Rei Venaticæ Scriptores, et Bucolici antiqui videlicet Gratii

Gratii Falisci atq; M. Aurelii Olympii Nemesiani Cynegeticon, Haliuticon, et de Aucupio, cum notis integris Casp. Barthii, Janii, Vlitii et aliorum, quibus accedunt Ger. Kempheri observationes in Calpurnii Eclogas. *Lugd. Bat.* 1728.

Q. Ennii Poetæ vet. Fragmenta quæ supersunt ab Hier. Columna conquisita et explicata, accurante Fr. Hesselio : accedunt præter Eruditorum Virorum Emendationes, M. A. Delrii Opinationes, nec non G. J. Vossii Castigationes et Notæ in Fragmenta Tragædiarum Ennii. *Amstel.* 1707.

C. Julii Cæsaris quæ exstant, ex recensione et cum Notis Editoris Davissii et variorum: accedit Metaphrasis Græca Librorum 7 de Bello Gallico. *Cantab.* 1706.

M. Tulii Ciceronis Opera. cum Notis Variorum, et Editoris Isaaci Verburgii *Amstel.* 1724. 4. Vol.

Pomponius Mela de Situ Orbis, cum observationibus Isaaci Vossii *Hagæ Com.* 1658.

Corpus Juris Civilis cum notis Dion. Gothofredi, et Sim. Van Lewen. præmissa est Historia et Chronologia Juris Civilis Romani, *Leips.* 1720.

Ammiani Marcellini Historia, cum Lindenbrogii, Henr. et Hadr. Valesiorum observationibus, item excerpta vetera de Gestis Constantini et Regum Italiæ, omnia recognita ab Jac. Gronovio, *Lugd. Bat.* 1693.

Sexti Pompeii Festi, & M. Verrii Flacci de verborum Significatione lib. 20. cum notis et emendationibus Dacerii : accedunt notæ integræ Jos. Scaligeri, &c. *Amstel.* 1700.

Plautus ex recensione et cum notis Taubmanni *Genevæ.* 1621.

C. Crispi Sallustii quæ exstant ex recensione et cum Notis Waffii Editoris et aliorum.

O C T A V O S, &c.

Q. Curtii Rufi Alexander Magnus, cum Comment. Pitisci. Editio secunda. *Trajecti ad Rhenum.* 1693.

L. Annæi Flori Epitome Rerum Romanarum ex recensione Jo. Georgii Grævii

Grævii, cum ejusdem annotationibus longe auctioribus : accessere Notæ integræ Salmasii, Freinsheimii, et aliorum : nec non numismata et antiqua monumenta in hac nova Editione suo cuique loco inserta. *Amstel.* 1702.

Catullus, Tibullus, et Propertius, ex recensione Grævii, cum Notis variorum. *Trajecti ad R.* 1680.

P. Papinii Statii poemata cum Notis variorum, edita a Johanne Veenhusen. *Lud. Bat.* 1671.

M. Accii Plauti comædiæ ex recensione J. F. Gronovii, cum Notis variorum. *Lugd. Bat.* 1664.

T. Livii Patavini Historia, ex recensione J. F. Gronovii, cum ejusdem et variorum Notis. *Amstel.* 166 . 3 Vol.

C. Velleii Paterculi quæ supersunt, cum Notis variorum et Editoris Petri Burmanni. *Lugd. Bat.* 1709.

Phædri Fabulæ Æsopiæ cum Notis variorum & Editoris Petri Burmanni *Amstel.* 1698.

L. Annæi Senecæ Opera, integris Justi Lipsii. J. Frid. Gronovii, et
B b 1 Selectis

Selectis variorum commentariis illustrata. *Amstel.* 1673. 3 Vol.

C. Plinii Cæciliæ secundi Epistolæ, cum Notis variorum, curante Jo. Veenhusio. *Lugd. Bat.* 1669.

Cl. Claudiani quæ exstant, cum Notis Nicholai Heinsii et aliorum. *Amstel.* 1665.

M. Valerii Martialis Epigrammata cum notis variorum. *Lugd. Bat.* 1661.

Justini Historiæ cum integris commentariis variorum, et excerptis aliorum, curante Abrahamo Gronovio. *Lugd. Bat.* 1719.

C. Nepotis Vitæ excellentium imperatorum cum notis variorum. *Amstel.* 1705.

Aurelii Theodosii Macrobiani Opera, cum notis Pontani, Meursii, et Jac. Gronovii. *Londini.* 1694.

Mythographi Latini, C. Julius Hyginus. Fab. Planciades, Fulgentius, Lactantius Placidus, Albricus Philolephus, cum perpetuis commentariis Tho. Munckeri, qui instar bibliothecæ historiæ fabularis esse possint. *Amstel.* 1681.

Aurelij

Aurelii Victoris Historiæ Romanæ Epitome cum notis var. *Amstel.* 1670.

Ausonii Opera cum Notis Tollii et aliorum. *Amstel.* 1671.

Censorinus de die Natali, ex recensione Lindenbrogii. *Cantab.* 1695. 12.

Pomponius Mela de situ orbis, nummis antiquis et Notis illustratus ab Jac. Gronovio. *Lugd. Bat.* 1696. 12.

Apicii Cælii de opsoniis lib. 10. cum Notis Listeri et variorum. *Amstel.* 1709. 12.

C. Pedonis Albinovani Elegiæ cum interpretatione et Notis Theod. Goralli, i. e. J. Clerici, et aliorum. *Amstel.* 1703.

P. Cornelii Severi Ætna, &c. cum interpretatione et Notis Th. Goralli, i. e. Jo. Clerici, et aliorum. *Amstel.* 1703.

Pomponius Mela cum Notis Vossii et variorum. *Lugd. Bat.* 1722

Fl. Vegetius Renatus de re militari cum Not. Variorum. 1670. 2 Vol.

Fl. Vegetius Renatus et alii Scriptores Antiqui de re militari, cum Commentario Godescalci Stewechii in Vegetium.

Vegetium. *Vesaliæ Clivorum*. 1670.

Virgilius cum Notis Variorum edente
Emmenessio. *Lugd. Bat. & Am-
stel.* 1680. 3 Vol.

L. Annæi Senecæ et Pub. Syri mimi
cum Notis Græteri, et Versione
Græca Joſ. Scaligeri. *Lugd. Bat.* 1728.
Julius Obsequens de Prodigis, cum Ani-
madversionibus Jo. Schefferiet Com-
ment. Lycosthenis. *Lugd. Bat.* 1720.
Julii Cæsaris Commentarii cum Notis
variorum, Edente Grævio. *Rotter-
dami.* 1713, 2 Vol.

Eutropii Breviarium Historiæ Ro-
manæ, cum Metaphráſi Græca Pæa-
nii, et Notis integris variorum : ac-
cedit Sexti Ruſi Breviarium, cum
Notis Chr. Cellarii &c. recensuit Si-
geb. Haverkampus, qui et ſuas et C.
A. Heumani Notas adjecit. *Lugd.
Bat.* 1729.

Sexti Julii Frontini Viri conſularis quæ
extant : Rob. Keuchenius Notis et
Emendationibus illustravit. *Amſtel.*
1661.

Historiæ Auguſtæ Scriptores, Ælius
Spartianus, Vulc. Gallicanus, Julius
Capitolinus,

Capitolinus, Trebellius Pollio, Ælius Lampridius, Flavius Vopiscus, cum Notis Selectis If. Casauboni. Salmasii et Gruteri. *Lugd. Bat.* 1661.

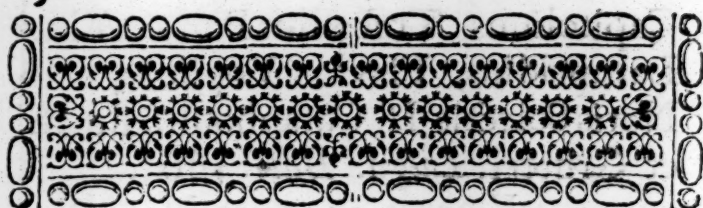
Panegyrici Veteres 14, cum Notis Variorum. *Paris.* 1655.

M. Terentii Varronis Libri de Lingua Latina, cum Emendationibus Antonii Augustini, Notis excerptis ex Adriani Turnebi Adversariis, et Conjectaneis Jos. Scaligeri, Paris. apud *Henr. Stephanum.* 1581.

Scriptores de re rustica, Cato, Varro, Palladius, Columella, ex Typographio *Hieron. Commelini.* 1595.

Cl. Rutilii Numatiani Galli Itinerarium, cum integris Notis variorum, excerptis aliorum illustratum, curante Th. J. ab Almeloveen. *Amstel.* 1687. 12.





III.

*Antient Greek and Latin Authors,
Christian.*

JO. Millii Novum Testamentum Græcum cum lectionibus variantibus MSS. Exemplarium, versionum, Editionum SS. Patrum, et Script. Ecclesiast. et in easdem notis; accedunt loca Scripturæ parallela, aliaque exegetica; præmittitur dissertatio de librorum novi Testamenti Canonis constitutione, et S. Textus novi Fæderis ad nostra usq; tempora historia, cum novis accessionibus Lud. Kusteri. *Lips.* 1723.

J. B. Cotelerii Patrum qui temporibus Apostolicis floruerunt, Barnabæ, Clementis, Hermæ, Ignatii, Polycarpi Opera vera et Supposititia, gr. & lat. cum notis Joannis Clerici et alio-

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aliorum, &c. *Amstel.* 1724. 2. Vol.

Clementis Alexandrini Opera gr.
& lat. recognita et illustrata a
Jo. Pottero, *Oxon.* 1715. 2 Vol.

Irenæi Opera per Massuet et Grabe.
Parif. 1710.

Cypriani Opera ad MSS. Cod. recog-
nita et illustrata Studio Steph. Balu-
sii : absolvit post Balusium, ac
præfationem et vitam S. Cypriani
adornavit unus ex Monachis con-
gregationis S. Mauri. *Parif.* 1726.

Tertulliani Opera cum Notis Nicol.
Rigaltii et aliorum. *Parif.* 1675.

Justini Martyris Opera gr. et lat.
Parif. 1615.

Hieronymi Stridonensis Presbyteri
Opera, Studio et Labore Monacho-
rum Ordinis Sancti Benedicti.
Parif. 1693. 5. Vol.

Augustini Hipponensis Episcopi
Opera, Studio Monachorum Ordinis
S. Benedicti. *Parif.* 1698. 2 Vol.

Athanasii Archiep. Alexandrini Opera
omnia gr. & lat. studio Mo-
nachorum ordinis Benedicti, *Parif.*
1698. 2 Vol.

Ambrosii

Ambrosii Mediolanensis Episcopi Opera, studio Monachorum ordinis Benedicti, *Paris*. 1686. 2 Vol.

Cyrilli Opera gr. & lat. cum Notis Th. Milles. *Oxon*. 1703.

Gregorii Nazianzeni Opera gr. & lat. Jac. Billius cum MSS. Regiis contulit emendavit, interpretatus est, una cum commentariis doctorum Græcorum Nicetæ, Serronii, PSELLI, Caponii, et Eliæ Cretenfis. *Colon*. 1690. 2 Vol.

Hippolyti Opera græ. et lat. cum Animadversionibus doctorum Virorum; curante J. A. Fabricio. *Hamb* 1716.

Prosperi Aquitani S. Augustini Discipuli Opera. *Paris*. 1711.

Optati Afri de Schismate Donatistarum libri 7. accedit historia Donatistarum, una cum Monumentis veteribus ad eam Spectantibus, cum notis Dupin Editoris, Albaspinæi, M Casauboni et Barthii. *Anto*. 1720

Collectio nova Patrum et Scriptorum Græcorum Eusebii Cæsariensis Athanasii, et Cosmi Ægyptii, Studio Monachorum ordinis S. Benedicti *Paris*. 1706.

Joannis Chrysoſtomi Archiepiſcopi
Conſtantinopolitani Opera gr. & lat.

Parif. 1614. 6. Vol.

Epiphanii Opera omnia gr. et lat.

Parif. 1622.

Eufebii Demonſtratio & Præparatio

Evangelica gr. & lat. *Parif.* 1628.

Bafilii Opera omnia gr. & lat. *Parif.*

1618. 3 Vol.

Theodoreti Epifcopi Cypr. Opera

omnia gr. & lat. *Parif.* 1642

Caffiani Opera omnia. *Parif.* 1667.

Oecumenii Opera gr. & lat. *Parif.*

1630. 2 Vol.

Dionyſii Areopagitæ Opera gr. &

lat. *Antw.* 1634. 2 Vol.

Venerabilis Hildeberti Cenomanien-

ſis Epifcopi, et Marbodi Redonenſis

Epifcopi Opera, Studio Monacho-

rum Ordinis S. Benedicti.

Gregorii Magni Opera omnia, Studio

ac labore Monachorum ordinis

Benedicti. *Parif.* 1705, 4 Vol.

Hiſtoriæ Eccleſiaſticæ Scriptores Græci

nempe Eufebius, Socrates, So-

C c

zomen,

zomen, Theodoretus. &c. gr. et
lat. cum Notis variorum. *Cantab.*
1720. 3 Vol.

Sacrofancta concilia ad regiam Editio-
nem exacta, quæ nunc quarta parte
prodit auctior, Studio Philippi
l' Abbè gr. et lat. *Paris.* 1672. 18
Vol.

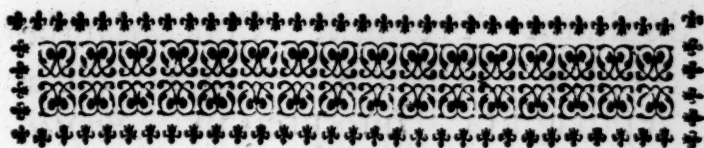
O C T A V O S.

Severinus Boethius de consolatione
Philosophiæ, et ejusdem opuscula
sacra, cum Notis Bernartii, Sitzmani
et Vallini. *Lugd. Bat.* 1671.

M. Minutii Felicis Octavius cum inte-
gris omnium Notis ex recensione Jac.
Ouzeli, cujus accedunt animadver-
siones, et liber Julii Firmici de er-
rore profanarum, Religionum *Lugd.*
Bat. 1672.

Opera Lactantii cum Notis Variorum. *Lugd. Bat.* 1660.





IV.

*Books Philological, &c. designed for the
Illustration of Antiquity, as Lexicons,
Dictionarys, &c.*

HENRICI Stephani Thesaurus
Linguae Græcæ. *Paris.* 1573.
4 Vol.

Constantini Lexicon Græcæ Linguae.
Genevæ. 1592.

Scapulæ Lexion Græcæ Linguae. *Am-
stel. Elz.* 1652. Editio optima.
Etymologicon Magnum Græcæ
Linguae. *Venetiis.* 1710.

Du Fresne Domini du Cange Glossa-
rium ad Scriptores mediæ et in
fimæ Græcitatatis. *Lugd.* 1688.
2 Vol.

Jo. Casp. Suiceri Thesaurus Ecclesiasti-
cus e patribus Græcis, ordine Al-
phabetico exhibens quæcumque
Phrases, ritus, dogmata et hujusmo-
di alia spectant. *Amstel.* 1728. 2 Vol.

Abrahami Trommii Concordantiæ
Græcæ Versionis vulgo dictæ
septuaginta Interpretum. *Amstel.*
17. 8. 2 Vol.

Henrici Stephani Concordantiæ
Græco-latinae Novi Testamenti,
apud *P. Stephanum.* 1600.

Roberti Stephani Thesaurus Linguae
Latinae *Lugduni.* 1573. 2 Vol.

Ambrosii Calepini Lexicon Latinum
Septem Linguarum. *Patavii* 1718.
2 Vol.

Basilii Fabri Thesaurus Eruditionis
Scholasticae, a Clar. Cellario et aliis
emendatus auctusque. *Lipsiæ.* 1726.

Matt. Martinii Lexicon Philologi-
cum : Accedit ejusdem Cadmus
Græco-Phœnix, cum Notis J. Græ-
vii, et Joannis Clerici Disertatione
Etymologica, nec non vita Scrip-
toris. *Trajecti ad Rh.* 1711. 2 Vol.

Cowperi Thesaurus Linguae Ro-
marum. *Londini.* 1578.

Du Fresne Domini du Cange Glos-
sarium ad Scriptores mediæ et infi-
mæ Latinitatis *Parisi.* 1678. 2 Vol.

Buxtorffii

Buxtorfii Lexicon Chaldaicum, Talmudicum, et Rabbinicum. *Bafilcæ* 1639.

Jo. Georg. Grævii Thesaurus Antiquitatum Romanarum. *Traj. ad Rh.* et *Lugd Bat.* 1694. 12 Vol.

Jac. Gronovii Thesaurus Antiquitatum Græcarum. *Lugd. Bat.* 1697. &c. 13 Vol.

Novus Thesaurus Antiquitatum Romanarum collectus ab A. H. de Sa-
lengre. *Hagæ Com.* 1719. 3 Vol.

Sam. Pitifci Lexicon Antiquitatum Romanarum, in quo ritus et Antiquitates, cum Græcis et Romanis communes, tum Romanis peculiares, sacræ et profanæ, publicæ et privatæ, Civiles ac Militares exponuntur. *Leov.* 1714. 2 Vol.

L' Antiquite expliquée et représentée en Figures avec le supplement ; par Bernard de Montfaucon. *Paris.* 1722. 15 Vol. This Book is translated into English.

Antiquites sacrées et profanes des Romains expliquées ; ou Discours Historiques, Mythologiques, sur divers

monumens antiques, comme Statues, Autels, Tombeaux, Inscriptions, &c. *Haye*, 1726. avec grand nombre de Planches, tirées des plus celebres Antiquaires.

Pierres Antiques, gravées par Picart, tirées des principaux Cabinets de l' Europe, expliquées par P. de Stofch. *Amstel.* 1724.

Reliquiæ Antiquæ urbis Romæ, quarum Singulas Innocentio XI, Alexandro VIII, et Innocentio XII. PP. MM. diligentissime per-scrutatus est, ad vivum delineavit, dimensus est, descripsit, et in æs incidit, Bonaventura ab Overbeke. *A. Amsterdam.* 1708. 3 Vol.

Jani Gruteri Corpus Inscriptionum Vetustarum, ex recensione et cum annotationibus J. G. Grævii. *Amstel.* 1707. Vol. Editio Secunda.

Joan. Sponii Miscellanea Eruditæ Antiquitatis, in quibus Marmora, Statuæ Musiva, Toreumata, Gemmæ, Numismata, Grutero, Ursino, Boissardo, Reinesio, aliisque Monumentorum collectoribus ignota explicantur, *Lugd.* 1685. Ezechielis

Ezechielis Spanhemii Dissertationes de præstantia et usu Numismatum antiquorum. *Londini*. 1706 & *Amstel.* 1717. 2 Vol.

Patini Numismata Imperatorum Romanorum. *Argentorati*. 1671.

Numismata Imperatorum Cæsarum, &c. a populis Romanæ ditionis græce loquentibus, per Joan. Vaillant. *Amstel.* 1700.

Numismata ærea Imperatorum, Augustarum et Cæsarum in coloniis et municipiis, per Vaillant. *Paris*. 1695. 2 Vol.

Historia Ptolemæorum Ægypti regum ad fidem numismatum accommodata per Vaillant. *Amstel.* 1707.

Banduri Numismata imperatorum Romanorum. *Paris*. 1718 2 Vol.

Spenceri, De Legibus Hebræorum Ritualibus, et earum rationibus, Libri quatuor, quorum postremus nunc primum editus est: ex recensione Leonardi Chappelow, qui indices adjecit. *Cantab.* 1727. 2 Vol.

Bingham's Works containing 1. Origines.

Origines Ecclesiasticæ, or the Antiquities of the Christian Church, &c. *London.* 1726. 2 Vol.

Gulielmi Cavei Scriptorum Ecclesiasticorum Historia Literaria a Christonato, usque ad Sæculum 14um, qua de vita illorum ac rebus gestis, de Secta, Dogmatibus, &c. agitur. *Genevæ.* 1720. 2 Vol.

Humfredi Hodii de Bibliorum Textibus Originalibus, Versionibus Græcis et Latina Vulgata libri 4. viz. 1. Contra Historiam 70 Interpretum Aristæ nomine inscriptam Dissertatio, &c. 2. De Versionis, quam vocant, 70 Interpretum auctoribus veris, &c. 3. Historia Scholastica Textuum Originalium Versionis græcæ 70 dictæ, &c. 4. De Cæteris græcis versionibus. Præmittitur Aristæ Historia græce et latine. *Oxon.* 1705.

Adagia, id est, Proverbiorum omnium, quæ apud Græcos, Latinos, Hebræos, Arabes, &c. in usu fuerunt, Collectio absolutissima, in locos communes digesta ex Erasmi Chiliadibus, et aliis compluribus adagiorum editoribus :

coribus : Adjecti sunt Indices duo accuratissimi, unus proverbiorum alphabeticus, alter rerum et verborum. *Frankofurti.* 1646.

Adriani Turnebi Adverbiaria *Parisi.* 1580. 2 Vol.

Ludovici Cælii Rhodigini Lectionum antiquarum libri triginta. 1599.

Apparatus Latinæ Locutionis, olim per Marium Nizolium ex M. Tullii Ciceronis libris collectus, nunc auctior factus ab Alexandro Scot. *Lugd.* 1607.

Josephi Scaligeri opus de emendatione Temporum *Col. Allob.* 1629.

Dionysii Petavii opus de Doctrina Temporum, auctius notis et emendationibus quamplurimis ; quas Manu sua codici adscripserat Auctor. *Amstel.* 1703. 3 Vol.

Joannis Marshami Canon Chronicus, Ægyptiacus, Ebraicus, Græcus, et Disquisitiones ; Liber non Chronologicæ tantum, sed et Historicæ Antiquitatis reconditissima complexus. *Londini.* 1672.

Quartos

QUARTO S.

Joannis Rosini Antiquitatum Romanarum opus absolutissimum, cum Notis Thomæ Dempsteri, &c. indice locupletissimo, et æneis Figuris *Trajec. ad R.* 1701.

Antonii Van Dale de oraculis veterum Ethnicorum dissertationes duæ, Editio secunda, plurimum adaucta, cui de novo accedunt dissertatiunculæ. 1. De statua Simoni Mago, ut prætenditur, erecta, &c. 2. De actis Pilati. 3. De consecrationibus, cum Fig. æneis. *Amstel.* 1700.

Jo. Friderici Gronovii de Sestertiis, seu pecunia vetere Græca et Romana. libri 4, &c. *Lugd. Bat.* 1691.

Antonii Van Dale Dissertationes novem, antiquitatibus, quin et marmoribus, cum Romanis, tum potissimum Græcis illustrandis interviennes *Amstel.* 1702.

Carolus Sigonius de Republica Hebræorum. *Lugd. Bat.* 1701.

Antonii van Dale Dissertatio super Aristea de septuaginta interpretibus : additur historia baptismorum, cum Judaicorum,

Judaicorum, tum priorum Christianorum ; accedit et Dissertatio super Sanchoniathone. *Leovardiae*. 1718.

Joannes Dallæus de vero usu Patrum ad ea definienda Religionis Capita, quæ sunt hodie controversa. *Genevæ*. 1686.

Traité de la Morale des Peres de l'Eglise, par Jean Barbeyrac. *Amstel*. 1728

Numismata Imperatorum Romanorum a Julio Cæsare ad Posthumum, per Joan. Foy-Vaillant. *Paris*. 1692. 2. Vol.

Arfacidarum Imperium, seu Regum Parthorum Historia ad fidem Numismatum accommodata, per Joan. Foy-Vaillant. *Paris*. 1715. 2 Vol.

Abrahami Gorlæi Dactyliotheca, seu annulorum Sigillarium, quorum apud Priscos tam Græcos quam Romanos usus, ex ferro, ære, argento et auro, promptuarium, cum Explicationibus Jac. Gronovii. *Lugd. Bat*. 1695. 2 Vol.

Harduini Nummi antiqui Populorum illustrati. *Paris*. 1684.

[Chr.

Chr. Cellarii Notitia orbis antiqui,
 five Geographia plenior, ab ortu
 Rerum, Publicarum ad Constan-
 tinorum Tempora, orbis Terrarum
 faciem declarans ; cum Tabulis
 Geographicis. *Cantab.* 1703. 2 Vol.

Had. Relandi Palæstina ex monu-
 mentis veteribus illustrata *Tra-*
jecti ad Rh. 1714. 2 Vol.

Gerardi Joannis Vossii Aristarchus,
 seu de Arte Grammatica libri Septem.
 Editio Secunda. *Amstel.* 1662. 2 Vol.

Robertsoni Thesaurus five Lexicon
 linguæ Sanctæ. *Londini.* 1680.

Histoire Critique du vieux et du
 Nouveau Testament par Richard
 Simon *Rotterdam* 5 Vol.

Fabricii Bibliotheca Græca. *Ham-*
burgi. 11 Vol.

Fabricii Bibliotheca Antiquaria. *Ham-*
burgi. 1723.

Jugemens des Scavans sur les
 principaux ouvrages des Auteurs ;
 par Adr. Baillet revus et aug-
 mentés par Mr. de la Monnoye.
Paris. 1722, 8 Vol.

Had,

Had. Relandi Antiquitates Sacrae Veterum Hebræorum. *Ultrajecti*. 1717.

Christoph. Cellarii Breviarium Antiquitatum Romanarum, *Halæ*. 1722.

Kenner's Roman Antiquities. *Oxford*.

Rome ancienne et moderne avec toutes ses magnificences et ses Delices a *Leyde*. 1713. 10 Vol.

Potter's Antiquities of Greece. *Oxford*. 2 Vol.

Relandi Fasti Consulares. *Trajecti ad Rh.* 1715.

Sanctii Minerva, seu de Causis Lingua Latina, cum notis Scioppii et Jac. Perizonii, *Franekeræ*. 1702.

Johnson's Grammatical Commentaries, wherein many Errors of the most eminent Grammarians, both Antient and Modern, are corrected, and their Defects supplied. *London*. 1706.

Memoires de l'Academie Royale des Inscriptions et belles Lettres a la *Haye*. 4 Vol.

La Science des medailles antiques et Modernes *Paris*. 1717. 2 Vol. 12.

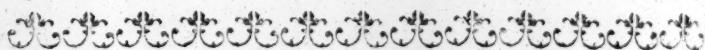
Sentimens de quelques Theologiens
d'Hollande sur l'Histoire Critique du
vieux Testament, composé par Mr.
Simon Pretre. Seconde Edition revue
et corrigée. *a Amsterdam.* 1711.

Defense des sentimens de quelques The-
ologiens &c. contre la reponse du
Prieur de Bolleville i. e. Mr. Simon
a Amsterdam. 1686.

Joannis Buxtorfii Thesaurus Grammati-
cus Linguae Sanctae *Basil* 1651.

Joannis Buxtorfii Lexicon Hebraicum
et Chaldaicum. 1663.

Bernardus de Mensuris et Ponderibus
antiquis 1688.



V.

Books of Mathematicks, by the Moderns.

DE Chales cursus seu mundus
Mathematicus, partes Mathefec
universas complectens. Editio al-
tera aucta et Emendata. *Lugd.* 1690.
4 Vol.

A Treatise of Fluxions, or an Intro-
duction to Mathematical Philoso-
phy,

upon S T U D Y. 309

phy, containing a full Explication of that Method, by which the most celebrated Geometers of the present Age have made such vast advances in Mechanical Philosophy; by Charles Hayes Gent. *London.* 1704.

The Construction and Principal uses of Mathematical Instruments, translated from the French of Mr. Bion, chief Instrument-maker to the French King: To which are added some omitted by Mr. Bion, particularly those invented or improved by the English. by Edmund Stone. *London.* 1723.

Kersey's Algebra. *London.* 1673.
2 Vol.

Wallisii Opera Mathematica. *Oxon.* 1695. 4 Vol.

Astronomiæ Physicæ et Geometricæ Elementa a Davide Gregorio. *Oxon.* 1702.

Phil. de la Hire Sectiones Conicæ, accefferunt Sectiones Pyramidum super basibus parabolicis, ellipticis, et hyperbolicis; una cum Sectioni-

bus cylindrorum, quibus Substernuntur circuli aut conicæ Sectiones. *Paris.* 1685.

QUARTOS.

Nouveaux Elemens des Mathematiques, ou Principes Generales de toutes les Sciences, qui ont les grandeurs pour object. Seconde Edition plus ample et mieux digerée: par Jean Prestet. *Paris.* 1689. 2 Vol.

Science de Calcul des Grandeurs en general, ou les Elemens des Mathematiques: par Reyneau. *a Paris.* 1714.

Analyse Demontree, ou la Methode de resoudre les Problemes des Mathematiques; et d'apprendre facilement ces Sciens. par Reyneau. *a Paris.* 1708. 2 Vol.

Traite Analytique des Sections Coniques, et de leur usage pour la Resolution des Equations dans les Problemes, tant determinez qu'indeterminez: par le Marquis de l'Hospital, Academicien Honoraire de l'Academie Royale des Sciences. *A Paris* 1720. This Book is translated into English. Analyse

Analyse des infiniment Petits pour
l'Intelligence des Lignes Courbes.
Par le Marquis de l'Hospital. Se-
conde Edition. *a Paris.* 1716.
Translated into English.

Commentaire sur l'Analyse des in-
finiment Petits : par Mr. de Crou-
faz. *a Paris.* 1721.

Methode pour la Mesure des surfaces,
la Dimension des Solides, leurs Cen-
tres de Pesanteur, de Percussion, et
d'Oscillation : par l'application du
Calcul Integral : par Mr. Carre de
l'Academie Royale des Sciences.
Paris. 1700.

Methodus Incrementorum directa et
inversa. Auctore Brook Taylor LL.
D. et Regiæ Societatis Secretario.
Londini. 1715.

Elemens de la Geometrie de l'Infini,
par Mr. de Fontenelle Secretaire
perpetuel de l'Academie Royale
des Sciences. *Paris.* 1727.

Harmonia Mensurarum, et alia
Opuscula Mathematica per Roger-
um Cotesium. *Cantab.* 1722.

Geometria Organica, five descriptio
linearum curvarum universalis.
Auctore Colino Mac Laurin. *Lon-*
dini. 1720.

Geometry improved, 1. by a large
Table of Segments of Circles, &c.
2. by a concise treatise of Polyedra,
or solid Bodies of many bases. By
A. S. *London. 1717.*

Molyneux's Dioptricks. *London. 1709.*
2d Edition.

O C T A V O S, &c.

Mathesis Enucleata, or the Elements
of Mathematicks ; by J. Christi-
anus Sturmius ; made English by J.
R. A. M. and R. S. S. 2d Edition.
London. 1724.

Cours de Mathematique ; par Mr.
Ozanam. *Paris. 1697. 5 Vol.*
This Book is translated into
English.

Recreations Mathematiques et Phy-
siques par Mr. Ozanam *Paris.*
translated into English.

Nouveaux Elemens d'Algebre ; ou
Principes Generaux pour resoudre
toutes

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toutes Sortes de Problemes de Mathematique, par Mr. Ozanam. *Amster.* 1702.

Universal Arithmetick, or a Treatise of Arithmetical Composition and Resolution ; translated from the Latin of Sir Isaac Newton by Mr. Ralphson. *London.* 1720.

Ronayne's Algebra. *London.* 1727.

Synopsis Palmariorum Matheseos, or a new Introduction to Mathematicks, containing the Principles of Arithmetick and Geometry, demonstrated in a short and easy Method ; by W. Jones. *London.* 1706.

The young Mathematician's Guide, being a plain and easy Introduction to the Mathematicks, in five Parts, viz. 1. Arithmetick, 2. Algebra, 3. the Elements of Geometry, 4. Conick Sections, 5. the Arithmetick of Infinites, with an Appendix of Practical Gauging : By John Ward. *London.* 1707.

New Elements of the Conick Sections,
being

being a Translation from the French of Mr. de la Hire. *London. 1704. 12.*

Elements of Astronomy Physical and Geometrical, by David Gregory, Professor of Astronomy at Oxford: to which is added Dr. Halley's Synopsis of the Astronomy of Comets. *London, 1715.*

Introductio ad veram Astronomiam; seu lectiones Astronomicæ habitæ in Schola Astronomica Academiae Oxoniensis. Auctore Jo. Keil Astronomiæ Professore Saviliano. *Oxonice. 1718.*

La Geometrie Pratique, contenant les Elemens de la Geometrie Pratique, explication de la Trigonometrie, la Planimetrie, et la Stereometrie: par Al. Man. Mallet. *Paris. 1702. 4 Vol. avec 500 belles figures.*

Traité de Perspective, ou sont contenus les fondemens de la peinture; par Lamy. *Paris de l'imprimerie Royale. 1701.*

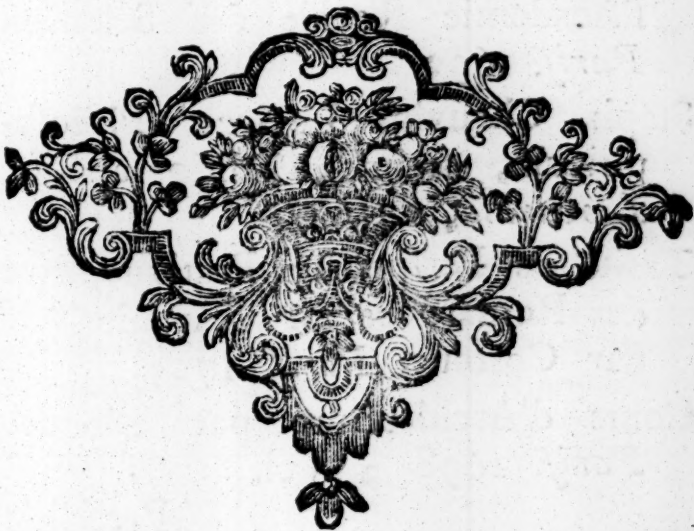
Traité des forces mouvantes pour la Pratique

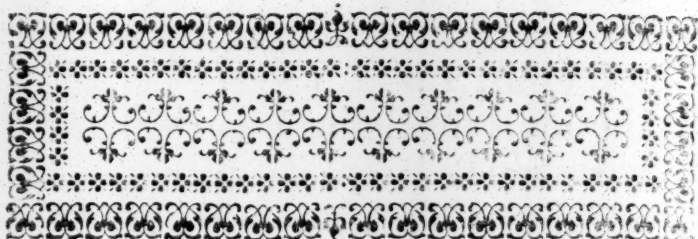
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Pratique des Arts et des Matieres
avec une explication de vingt
Machines nouvelles et utiles ; par
le Camus, *Paris. 1724.*

Traité du Nivellement par Picard ;
avec une Relation de quelques Ni-
vellements faits par ordre du Roy,
et un abregé de la Mesure de la
Terre de meme auteur, mis en
lumiere par les soins de Mr. de la
Hire. *Paris. 1728. 12.*

A Demonstration of some of the
principal Sections of Sir Isaac
Newton's Principles of Natural
Philosophy. . By John Clarke,
D. Dean of Sarum *London. 1730.*





VI.

Books of Philosophy, by the Moderns.

MR. Locke's Works. *London.*
1720. 3 Vol.

Diverses Ouvrages de Mathematique
et de Physique, par Messieurs de
l'Academie Royale des Sciences.
Paris. 1693.

Steph. Chauvini Lexicon Philoso-
phicum, secunda Editio auctior.
Leovardiæ. 1713.

Traité de Perspective Pratique, avec
des Remarques sur l'Architecture
par Cortone. *Paris.* 1735.

Cours d'Architecture par Blondel.
Paris. 1698. 2 Vol.

Parallele

Parallele de l'Architecture antique avec la Moderne, avec un recueil des dix principaux auteurs, qui ont écrit des cinq ordres comparés entre eux, planches originales, et plusieurs autres tailles douces par Mr. de Chambray. *Paris. 1702.*

Architecture de Palladio, divisée en quatre livres, dans lesquels, après un traité de cinq ordres, il est parlé de la construction des Maisons publiques et particulières, des grands chemins, des Ponts, &c. avec les notes, qui n'avoient pas encore été imprimées, et un grand nombre de tailles douces gravées par Picart, et autres grands maîtres. *Haye. 1726. 2 Vol.*

Henr. Ruyschi Theatrum universale omnium Animalium, Piscium, Avium, Quadrupedum, &c. cum figuris. *Amstel. 1718. 2 Vol.*

Les Principes du Dessin, ou Methode courte et facile pour apprendre cet Art en peu de temps, par le fameux Laireffe. *Amsterdam. 1719.*

Cudworth's

Cudworth's True intellectual System of the World, wherein all the Reason and Philosophy of Atheism is confuted. *London.* 1678.

The Theory of the Earth, containing an Account of its Original, and all the general Changes, which it hath already undergone, or is to undergo, 'till the Consummation of all Things. By Thomas Burnet. 3d Edition. *London.* 1697.

Historia Cælestis Britannicæ complectens Stellarum fixarum, nec non Planetarum omnium observationes &c. Auctore Joanne Flamsteedio. *Londini.* 1725.

Cyclopædia, or an Universal Dictionary of Arts and Sciences, by Edw. Chambers. *London.* 1728.

Lexicon Technicum, or an Universal English Dictionary of Arts and Sciences, by John Harris D. D. *London.* 23 & 25.

Atlas Cælestis Auctore J. Flamsteedio. *London.* 1729.

QUARTOS.



Q U A R T O S.

Le Droit de la nature et des Gens,
ou Systeme General des Principes
les plus importants de la Morale,
de la Jurisprudence, et de la politique
traduit du Latin de feu Le Baron
de Pufendorf, par Jean Barbeyrac
Professeur en Droit et en Histoire
a Lausanne, avec des Notes du Tra-
ducteur, et une preface qui sert d'
Introduction a tout l'ouvrage, Se-
conde Edition revue et augmentée
considerablement. *Amster.* 1712.
2 Vol.

Le Droit de la Guerre et de la Paix,
par Hug. Grotius ; traduit par J.
Barbeyrac, avec les Notes de l'auteur
meme, et de nouvelles Notes du
Traducteur. *Amster.* 1724. 2
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II. Newtoni Philosophiæ naturalis
Principia Mathematica : cui ac-
cedit Analysis per quantitatuum Series,
Fluxiones, et Differentias, cum e-
E e numeratione

numeratione Linearum tertii generis
Amsterd. 1723.

A View of Sir Ifaac Newton's Philosophy by Dr. Pemberton *London.* 1728.

An Introduction to a general System of Hydrostaticks and Hydraulicks, by Stephen Switzer. *London.* 1729. 2 Vol.

The Philosophical Works of the Hon. Robert Boyle, abridged, methodized and disposed under General Heads, by Peter Shaw M. D. *London.* 1725. 3 Vol.

The Practice of Perspective, &c. written by a Jesuit, and translated by E. Chambers. *London.* 1726.

Histoire de l'Academie Royale des Sciences, avec les memoires de Physique, et de Mathematique, tirez des Registres de la dite Academie, depuis son Etablissement en 1699. *Paris.* 1700. et suiv. 29 Vol.

Nouvelle Mechanique ou Statique. dont le projet fut donnè en 1687.
avec

avec un examen de l'Opinion de Mr. Borelli sur la Proprietè des poids suspendus par des Cordes ; par Varignon. *Paris. 1725. 2 Vol.*

Les Principes de l'Architecture, de la Sculpture, et de la Peinture, et des autres arts, qui en dependent, avec un dictionnaire, de terms de chacun de ces Arts, par M. Felibien. *Paris. 1697.*

Traité d'Architecture, avec des Remarques et des observations tres utiles pour les jeuns gens : par Seb. le Clerc. *Paris. 1714.*

Oeuvres de Physique et de Mechanique de Messrs C. et P. Perrault. *Amster. 1727. 2 Vol.*

Chr. Hugonii opera varia, sc. Mechanica, Geometrica, Astronomica et Miscellanea. *Lugd. Bat. 1724. 4 Vol.*

Ant. a Leeuwenhoek opera omnia, feu arcana naturæ detecta Epistolis ad varios illustres viros. *Lugd. Bat. 1722. 4 Vol.*

Oeuvres de Mr. Mariotte de l' Aca-

demie Royale des Sciences, Com-
prenant tous les traitès de cet Au-
teur, tant ceux qui avoient déjà
paru séparément que ceux qui
n'avoient encore etè publiès revus
et corrigès de nouveau. *Leide,*
1717. 2 Vol.

The Philosophical Transactions abridged
and disposed under general Heads,
'till the Year 1720. by Lowthorp
and Jones. *London.* 5 Vol.

Regiæ Scientiarum Academiæ His-
toria ; in qua præter ipsius Aca-
demiæ originem et progressus, va-
riasq; Dissertationes et Observationes
per triginta quatuor annos factas,
quam plurima experimenta et in-
venta, tum Physica, tum Mathema-
tica in certum Ordinem digerun-
tur. Secunda Editio priore longe
auctior. Autore Joanne-Baptista du
Hamel ejusdem Academiæ Socio.
Paris. 1701.

Observations Mathematiques, 'Astro-
nomiques, Geographiques, Chrono-
logiques et Physiques, tirées des
anciens

upon S T U D Y. 323

anciens livres Chinois, ou faites
nouvellement aux Indes, et a la Chine
Paris. 1729.

De la Recherche de la verité, ou
l'on traite de la Nature de l'Esprit
de l'homme, et de l'usage, qu' il
en doit faire pour eviter l'erreur
dans les Sciences: par P. Malebran-
che, *Paris. 1721. 2 Vol.*

Elemens de Botanique, ou Methode
pour connoitre les Plantes, avec
fig. par Tournefort, del' Imprimerie
Royale. *Paris. 1694. 3 Vol.*

L' Usage des Globes Celestes et Ter-
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nam, Auctore Gul. Jacobo's Grave-
sande, 2da Editio aucta. *Lugd.
Bat. 2 Vol.*

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La Logique ou Systeme dex Reflec-
tions, qui peuvent contribuer a la
Netteté et a l'Etendue de nos
Connoissances. *Amster. 1725. 4 Vol.*

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Sam. Pufendorfius de Officio hominis et civis, cum notis Jo. Barbeyracii *Giesſæ.* 1728.

Devoirs de l'homme et de Citoyen, traduit du Latin de Pufendorf par J. Barbeyrac. *Amstel.* 1718. 2 Vol.

Les Travaux de Mars, ou l'art de la Guerre, par Maneſſon Mallet. *Haye.* 1696. 3 Vol.

La Logique ou l' Art de penser, contenant outre les regles communes, plusieurs observations nouvelles propres a former le jugement, par les Mrs. de Port Royal. *Haye.* 1710, 12mo.

Histoire des Plantes de l' Europe, des plus usitées qui viennent del' Asie, d'Afrique et d'Amerique, ou l'on voit leurs figures, leurs noms &c. avec un abregè de leurs qualities, et de leurs vertues specifiques, par de Bauhin. *Lion,* 1726. 2 Vol. 12 mo.

A New System of Anatomy by James Drake M. D. Fellow of the College

lege of Physicians, and the Royal Society. *London.* 1707. 2 Vol.

Essai de Perspective par G. Jac. 's Gravesande. *Haye.* 1711.

The Religious Philosopher, or the right use of contemplating the Works of the Creator. 1. In the Structure of animal Bodies. 2. the Elements, 3. the Heavens designed for the Conviction of Atheists and Infidels, translated from the Dutch of Dr. Nieuwentyt, by John Chamberlayne Esq; F. R. S. 2d Edition corrected. *London.* 1719. 3 Vol.

Prælectiones Physico-Mathematicæ Cantabrigiæ in Scholis publicis habitæ, quibus Philosophia illustrissimi Newtoni Mathematica explicatius traditur, et facilius demonstratur; Cometographia etiam Halleiana commentariolo illustratur, a Gulielmo Whistono A. M. *Cantab.* 1710.

Opticks; or a Treatise of the Reflections,, Refractions, Inflections and Colours of Light, the Second Edition

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Isaac Newton. *London.* 1718.

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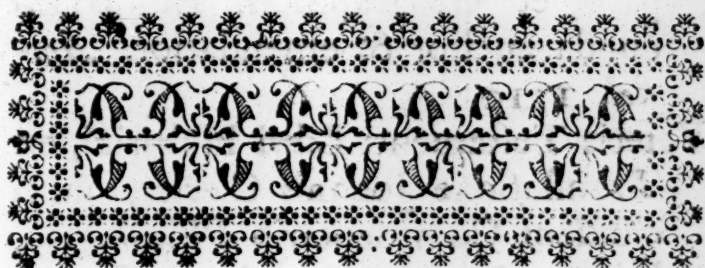
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God from the Works of Creation,
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God from a survey of the Hea-
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Ray. *London.*

Whiston's Theory of the Earth, 4th
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VII.

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CRITICI Sacri ; five Annotationes Doctorum Virorum in Vetus ac Novum Testamentum, quibus accedunt tractatus varii Theologico-Philologici, &c. *Amstel.* 1698. 9 Vol.

Matt. Poli Synopsis Criticorum, aliorumque Sacrae Scripturae Interpretum & Commentatorum. *Ultraj.* 1684. 5 Vol.

Mosis Prophetæ Libri quinque, ex Translatione Joannis Clerici, cum ejusdem Paraphrasi perpetua, Commentario Philologico, Dissertationibus Criticis, Tabulisque Chronologicis

gicis, et Geographicis. Editio secunda auctior & emendatior. *Amstel.* 1710.

Veteris Testamenti Libri Historici, ex Translatione Joannis Clerici, cum ejusdem Commentario Philologico, Dissertationibus Criticis, et Tabulis Chronologicis. *Amstel.* 1708.

Novum Testamentum, ex Versione Vulgata, cum paraphrasi et annotationibus Henrici Hammondi. Ex Anglica lingua in Latinam transtulit, suisque animadversionibus, illustravit, castigavit, auxit Joannes Clericus. Editio secunda multo emendatior, et adjectis, ex Editione Gallica Novi Testamenti, annotationibus selectis, aliisque auctior. *Francofurti.* 1714.

A Commentary or Paraphrase upon all the Books of the old Testament, excepting the Prophets; by Bishop Patrick. *London.* 1727. 3 Vol.

A Paraphrase and Commentary upon the New Testament by Daniel Whitby D. D. *London.* 1727. 2 Vol. Mr.

Mr Henry's Exposition of the Old and New Testament, *London* 6 Vol.

Burkit's Exposition of the New Testament. *London* 1727.

Harmonia Evangelica, cui Subjecta est Historia Christi ex quatuor Evangeliiis concinnata; accesserunt Dissertationes de Annis Christi, deq; concordia et autoritate Evangeliorum. Auctore Jo. Clerico. *Amstel.* 1700.

Hugonis Grotii Opera omnia Theologica. *Amstel.* 1679. 4 Vol.

Discours Historiques, Critiques, Theologiques, et Moraux, sur les Evenements les plus memorables du Vieux et du Nouveau Testament, par Monf. Saurin avec les figures par Hoet, Houbraket, et Picart. *Hage* 1728. 2 Vol.

Philippi a Limborch Commentarius in Acta Apostolorum et in Epistolas ad Romanos et Hebræos. *Rotterd.* 1711.

M. Simonis Episcopii Opera omnia Theologica. *Hagæ* 1678, *Goudæ* 1665. 2 Vol. Arch-

Arch-Bishop Tillotson's Sermons;
London. 3 Vol.

Chillingworth's Works, containing
his Book, entitled, The Religion
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&c. *London.* 1704.

Bishop Pearson on the Creed.

Bishop Burnet on the thirty nine
Articles.

Philippi a Limborch Theologia Chris-
tiana ; accedit Relatio Historica
de origine et progressu controversia-
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Nouveau Testament avec de notes
Literales, par L'Enfant, *Amst.* 1718.
2 Vol.

Turretini Institutio Theologiæ Elenc-
ticæ, *Genevæ*, 1688. 3. Vol.

L' Histoire du vieux et du nouveau
Testament, avec des figures et ex-
plications Edifiantes. par Royau-
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Argumens et Reflections sur le vieux
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vald, *Genevæ.* 1722. A

A Paraphrase and Notes on the Epistles of St. Paul to the Galatians, Corinthians, Romans, and Ephesians, by Mr. Locke, *London*. 1707.

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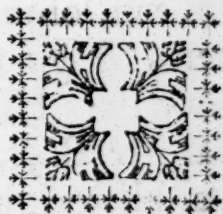
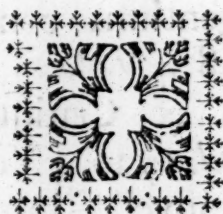
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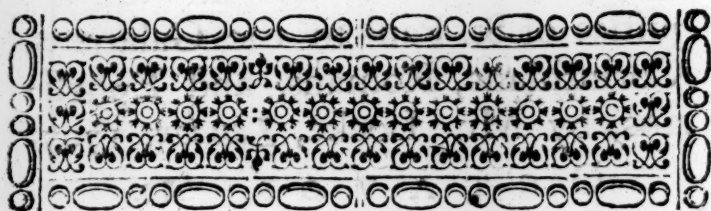
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Sermons de Mr. Saurin. *Haye*. 1725. 5 Vol.

Sermons de Mr. de Croufaz. *Amster*. 1721. 2 Vol.





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the Moderns.*

Dictionnaire Historique de Louis
Morey avec le Supplement.
Amster. 1717. 4 Vol.

The Great Historical Geographical,
&c. Dictionary, by Mr. Collier,
with the Supplement. *London.*
4 Vol.

Jo. Jac. Hoffmanni Lexicon Universale,
Historiam sacram et profanam om-
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nens, *Lugd. Bat.* 1698. 4 Vol.

Dictionnaire Historique et Critique,
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Atlas Historique ou nouvelle intro-
duction a l' Histoire, a la Chro-
nologie et a la Geographie ancienne
et

et moderne, par Mr. C. avec des
Dissertations sur l' Histoire de
chaque etat, par Mr. Gueudeville,
et des cartes tres exactes, dressées
sur les observations de Messieurs de
l' Academie Royale des Sciences
a Paris. *Amster.* 1721. 7 Vol.

Sir Walter Raleigh's History of
the World. *London.* 1687.

The Connection of the History of the
Old and New Testament, by Dean
Prideaux. *London.* 2 Vol.

Scriptores Rerum Anglicarum editi
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Buchanani Rerum Scoticarum Histo-
ria. *Edinburgi* 1582.

Speed's History of Great-Britain.
London. 1632.

Cambden's Britannia, by Bishop
Gibson. *London* 1722. 2 Vol.

Brady's History of England, *London.*
1685. 3 Vol.

Kennet's History of England, *London.*
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Tyrrel's History of England, *London.*
1700. 4 Vol.

Cambdeni Annales Rerum Anglica-
rum, regnante Elizabethâ. *Lon-
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Rushworth's Historical Collections.
London. 1721. 8 Vol.

Sir William Dugdale's History of the
Monasteries of England. *London*
1693. 3 Vol.

Hugonis Grotii Annales et Historiæ
de Rebus Belgicis. *Amstel.* 1657.

Histoire des Provinces Unies de Pays-
bas, depuis la Naissance de la Re-
publique, jusq' a la Paix d' Utrecht,
avec les principales Medailles, et
leur Explications par Mr. le Clerc.
Amster. 1728. 2 Vol.

Histoire de France par Mezeray.
Paris. 1685. 3 Vol.

Paulus Æmylius de gestis Franco-
rum, *Lutetiæ.* 1550.

Jacobi Augusti Thuani Historiarum
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commentariorum de vitâ suâ libri
sex. *Genevæ* 1626. 5 Vol.

Mariana's History of Spain. *Lond.* 1699.
Joannis Marianæ Historiarum Hispa-
nicarum libri 30. *Toleti.* 1595.

Rerum

Rerum Italicarum Scriptores ab anno Christi quingentesimo, ad millesimum quingentesimum ; cum novis Tabulis Geographicis, et variis Longobardorum Regum Diplommatibus. *Mediolani* 1723. 6 Vol. cum figuris æneis.

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Petri Bembi Cardinalis Historia Veneta. *Venetis* apud Aldum. 1551.

Caroli Sigonii Historia de Regno Italiae. *Hanov.* 1613.

Fr. Guicciardini Historiarum sui temporis libri 20. *Basil.* 1566.

The Lives of the Popes, written originally in Latin by Baptista Platina, translated into the English, and continued by Sir Paul Ricaut. The Second Edition. *London.* 1688.

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que Chriſtinæ, *Ultraj*. 1686.

Histoire de Regne de Charles Guſtave
Roi de Suede par Sam. Puſendorf,
Nuremberg. 1697. 2 Vol. avec figures.

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lonicæ libri 12. præmittuntur præ-
ter vitam Auctoris, & Doctorum de
eo teſtimonia, Sam. Joach. Hoppii
Schediaſma, de Scriptoribus Hiſto-
riæ Polonicæ, pluribus Annotatio-
nibus auctum Gab. Groddeckii.
Lipſiæ, 1711. 2 Vol.

Joannis Meurſii Hiſtoria Danica, ſive
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Oldenburgicam præceſſere, eorumq;
geſtis a Dano ad Canutum 6um.
Amſt. 1638.

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Hiſtoria, accedit Chorographia Reg-
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e spissis antiquitatum tenebris et in
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Hafn. 1643.

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Stanley's Lives of the Philosophers.
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Eachard's Ecclesiastical History, *Lon-
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Bishop Burnet's History of the Refor-
mation of the Church of England.
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Sleidan's History of the Reformation
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The History of the Reformation in
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slation from the Flemish of Ge-
rard Brancet. *London.* 4 Vol.

Father Paul's History of the Coun-
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Acta Synodi Nationalis habitæ Dor-
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Philippi a Limborch Historia Inqui-
sitionis, cui Subjungitur liber Sen-
ten-

tentiarum Inquisitionis Tholosanæ.
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Churchill's Collection of Voyages and
Travels. *London.* 1704. 4 Vol.

Harris's Collection of Voyages and
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Petri Maffei Historiarum Indicarum
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Journal du Chevalier Chardin en
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figures *London.* 1686. Translated
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Sir Hans Sloan's natural History of
Jamaica with Cuts. *London.* 1707.

Voyages de Corneille le Brun, par la
Moscovie en Perse, et aux Indes
Orientales, avec un grand nombre
de belles Figures. *Amster.* 1718.
2. Vol.

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Histoire Romaine depuis la Founda-
tion de Rome, avec des Notes
Historiques, Geographiques et Cri-
tiques ; des gravures en Taille
Douce, des Cartes Geographiques,
et

et plusieurs Medailles Authentiques;
par les Sieurs Catrou et Rouillé
Paris. 1725. 12 Vol. Translated
into English.

Les Vies des Hommes illustres de
Plutarque, avec des Remarques
Historiques et Critiques, et le
Supplement des Comparaisons, qui
ont etè perdues. par M. Dacier,
avec. fig. *Paris. 1721. 8 Vol.*

Histoire d'Angleterre, depuis l'Inva-
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pin de Thoyras. *Haye. 1724. 10*
Vol. Translated into English.

Abregè Chronologique, ou Extrait de
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Paris. 1690. 3 Vol.

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coise par le Pere Daniel. *Paris.*
1729. 10 Vol.

Historia de Rebus Hispanicis per Ma-
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Histoire Generale de Portugal, par
Mr. Neufville. *Paris. 1700. 2 Vol.*

Poggii Historia Florentina, *Vene-*
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Histoire des Ordres Mönastiques, Religieux et Militaires, & des Congregations Seculieres, de l'un et de l'autre sex, qui ont etè Etablies jusq' a present, enrichi d'un grand nombre de belles figures. *Paris.* 4 Vol.

Joannis Clerici Historia Ecclesiastica duorum primorum a Christo sæculorum. *Amstel.* 1716.

Histoire de la Religion des Eglises Reformées. par Mr. Basnage. *Rotterdam.* 1725. 2 Vol.

Histoire du Concile de Pise, et de ce qui s'est passée de plus memorable depuis ce Concile, jusqu' au Concile de Constance, par Jaques l'Enfant. *Amster.* 1724.

Histoire du Concile de Constance, tirée principalement d'Auteurs, qui ont assistée au Concile, par Jaques l'Enfant, nouvelle Edition enrichie de Portraits, et considerablement augmentée par l'Auteur. *Amster.* 1727. Translated into English.

Histoire

Histoire du Concile de Basil, par
Jaques l'Enfant.

Acta Eruditorum Lipsienſia. *Lipſiæ*.
Volum. fere 60.

Relation d'un Voyage du Levant,
contenant l'Histoire ancienne et
moderne de pluſieurs Iſles de
l'Archipel, de Constantinople, les
cotes de la Mer Noire, de l'Ar-
menie, de la Georgie, des Frontie-
res de Perſe, et de l'Asie Mineure,
avec des observations touchant
l'Histoire Naturelle, par Mr. Pit-
ton de Tournefort, avec fig. *Am-
ſterdam*. 1718. Translated into
English.

Voyage du Pere Labat aux Iſles de
l'Amerique, contenant l'Histoire
Naturelle de ces Pays, l'origine, les
Mœurs, la Religion, et le Gouverne-
mens des Habitans anciens et mo-
dernes, les Guerres, et les Evene-
mens ſinguliers qui y ſont arrivés,
pendant le long Sejour que l'Au-
teur y a fait, le Commerce et les
Manufactures, qui y ſont Etablies,
et

et les Moyens de les augmenter,
avec fig. *Haye*. 1724. 2 Vol.

Voyage Historique d'Abyssinie du
Pere Jerome Lobo, traduit du Por-
tugais, continuée et augmentée de
plusieurs Dissertations, Lettres et
Memoires, par Mr. le Grand, avec
figures. *Paris* 1728.

OCTAVOS, &c.

Dionysii Petavii Rationarium Tempo-
rum, cui accedit Supplementum,
quo Historia ad hoc usque tem-
pus continuatur. *Lugd. Bat.* 1724.
2 Vol.

Histoire du Monde, par Chevreau et
augmentée par Vertot. *Rotter.* 1722.
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Introduction a l'Histoire Generale et
Politique de l'Univers, par Pufen-
dorf. *Amster.* 1721. 6 Vol.

Histoire Profane depuis son Com-
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L. E. du Pin. *Paris.* 1717. 6 Vol.

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tarque, avec des Remarques Histo-
riques et Critiques, et le Supple-
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ment des Comparaisons, qui ont
 été perdues. par Mr. Dacier, avec
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*Historia Gotthorum, Vandalorum et
 Longobardorum*, ab Hugone Gro-
 tio. *Amstel.* 1655.

*Camdeni Rerum Anglicarum et Hi-
 bernicarum Annales*, regnante Eli-
 zabethâ. *Lugd. Bat. Elz.* 1639.

Buchanan's History of Scotland, with
 the Detection of Mary Queen of
 Scots, &c. *London.* 1722. 3 Vol.

Strada de Bello Belgico, juxta Ex-
 emplar *Romæ.* 1648. 2 Vol. 12.

*Histoire de la Republique des Pro-
 vinces unies des Pays-bas*, depuis
 son Etablissement jusques a la
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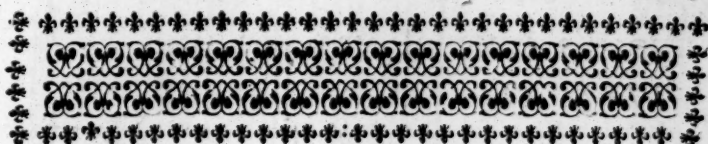
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